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THE  
HARTFORD SEMINARY RECORD

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THE FACULTY

OF

Hartford Theological Seminary

PUBLISHED QUARTERLY

VOLUME XVII

1907

92912  
20/11/08

Hartford Seminary Press

HARTFORD, CONN.

1907



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THE  
HARTFORD SEMINARY RECORD

VOL. XVII. NO. 1—JANUARY, 1907

[Entered at the Hartford Post Office as Second Class Matter.]

Published quarterly in January, April, July, and October. Subscription price, \$1.00 per year, in advance. Single copies, 30 cents. Remit to order of HARTFORD SEMINARY PRESS, Hosmer Hall, Hartford, Conn.

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EDITORIAL BOARD:—Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Austin Bradley Bassett. *Associate Editor*:—Albert Rhys Williams.

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It is the purpose of the RECORD to keep in touch with the live topics of theological and ecclesiastical thought and action and to contribute what it can to the forwarding of those things that make for the progress of the Kingdom. Last May we published a sketch of the Dayton Conference of the three Denominations which there consulted respecting union, and gave a sketch of those considering joining with the Congregationalists. The bearing and the reception of the representatives of the Methodist Protestants and the United Brethren at the meeting of the American Board made it clear that in the field of foreign missionary endeavor there stood no obstacles in the way of cordial co-operation between the bodies. The Pittsburg consultation did much to clarify the situation and in some respects changed the aspect of affairs from that left by the Dayton meeting. It would seem pretty obvious that there is no possibility of precipitate action. In this number of the RECORD we are able to print a thoughtful paper by Dean Nash of Pacific Seminary pleading for an irenic and broadly catholic temper in the discussion of this most important topic.

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It is gratifying to note how thoroughly alert the Education Society is to the tremendous problem that presents itself to Congregationalism in carrying its share of the burden that the influx of foreign population lays upon the Christians of the United

States. The recent conference in Boston was of immense significance in showing what the Denomination is at present trying to do, and thus forming the basis of what may be done. It is our privilege to give substantially complete the reports that were presented by various agencies to that meeting. It is of importance that people should have the facts laid before them. We propose to reprint these papers in a separate pamphlet and shall be glad to supply them at a nominal cost.

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The general interest in the subject of Comparative Religion is such that it is unnecessary to bespeak a reading for the first of a series of papers on the Ndaui Religion by Rev. G. A. Wilder. Dr. Wilder is both a devoted missionary and an accurate observer. What he gives will have value as a contribution to the scientific study of the history of religion and will also make vivid the work which the missionary has to do in the winning of these souls to Christ. The atrocities in the Kongo district have roused the indignation and the sympathy of the Christian world. The attitude of the British government toward the Zulus, and the rapid development of race antipathies there are not pleasant to contemplate, but they do quicken interest. These sketches make very real what a vast deal the group of tribes described have to unlearn and learn before occidental Christianity can look horizontally into the eyes of their souls.

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We devote at this time much space to news from the Alumni. In addition to the news contained in the *RECORD*, it is hoped that one number of the "Bulletins" which the seminary is now proposing to issue may be annually devoted to an Address List and to the Necrology for the year. It is hoped that we shall be able to keep pretty well informed about what is going on "Among the Alumni" during the year and may be able to keep them acquainted with the "Happenings in the Seminary." It is suggested that nothing will more conduce to this end than the prompt enclosure of \$1.00 as subscription to the magazine, which an alumnus writes "is a good deal better worth the price than some others which I keep on taking." If you agree, why not call the attention of some Hartford man who does not take it to this fact?

CHRISTIAN EXPERIENCE AND REALITY.\*

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1. We are gathered as Christian men and women,— as those who believe they have been redeemed through Jesus Christ,— as those to whom the reality and value of this experience of redemption is so precious that our lives are set to the proclamation of this blessed evangel, we yearn to lead others to a knowledge of this experience in its inestimable value, and its universal significance.

We are gathered also as a body of students, coming here for a period of preparation for this life work. The message we have to give is too important and too sacred to be warped or distorted. It is too momentous not to be projected into the world, in its precision of content, with the highest tension of a tenacious and rounded and tempered character.

The power of a man, in the often quoted words of Phillips Brooks, is his idea multiplied by his personality. The idea of Christianity is twenty centuries old. It is not strange to most of those to whom we may proclaim it. Of the more moment then, is the power of its propulsion.

The chiefest work of a Seminary is the development of personality, the upbuilding of character. Character grows through the strengthening of the will, through the deepening of the emotions, through the broadening of the mind. Seminary work is, on its face, chiefly intellectual,— but the holding of the will taut through the uncongenial but necessary task; the loyal meeting of institutional obligations and expectations; the persistent endeavor in the pursuit of truth; the patient waiting on the mastery of a method for reaching a conclusion, the ardent love for the truth secured, the intimate fellowship with Him who will lead into all truth, and the consistent reliance on His leadership—these open the way for the enlargement, in a supreme degree, of will and heart, as well as of mind. And above all, the convergence of the whole

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\* Given as the Annual Address at the opening of the year at Hartford Seminary Sept. 26, 1906.

self in loyal obedience to the Master, the persistence in the loving and constant recognition of gracious indebtedness to a Redeemer, the ever renewed vividness of that grasp on eternal realities, given in the experience of the life which is hid with Christ in God,—all these are both the striving and the process in the upbuilding of a personality which shall be kinetic for bringing the world to God.

Since we recognize that our Christian experience should deepen during these thirty weeks for the strengthening character, and since this result is to be secured chiefly through struggle in the arena of the world of intellectual striving, I am led tonight to call your attention to some phases of philosophical discussion, and their relation to Christian experience, and to suggest as our theme Christian Experience and Reality,—the significance of the Christian experience as apprehending reality, in the light of some recent philosophical theories.

I. First, then, a word as to the Christian's attitude toward Reality. When we talk of a Christian experience we are indicating that it has the marks of the class experience with the differentiae, whatever they may be, involved in the word Christian. Now experience, as commonly used, suggests the more or less passive reception of impressions produced by either inner or outer conditions, generally the latter. We talk of our experiences, pleasant or painful, during a vacation, and we mean the impression upon us from our conditions. My boy of eleven has recently been reading in Scott's "Talisman" how Kenneth tells the incredulous Ilderim of the ice-covered lake over which an army marches. The noble Saracen refuses to believe it because it is outside of his experience. An "experienced" chauffeur is the man who has often known what it is to be both in and under the automobile. As thus commonly used, experience is supposed to give us the real thing, and the real thing can be secured only through the experience. Ilderim may have the idea but not the reality until he has experienced ice. You may get the idea, but not the reality of the under side of the auto until you too have been there.

For all practical life such continues to be the attitude of all of us in interpreting experience. But psychological analysis and



philosophical reasoning have been unable to rest there. The question comes, Does experience actually touch reality at all? As soon as this question is put it is evident that it contains another presupposition, equally natural with the judgment that experience gives reality, namely the judgment that reality exists by itself apart from experience. And the question arises, Is this presupposition justified?

Here we are then face to face with the problem which the succession of English philosophers from Hobbes to Hume handed over to Kant. Apparently our experience supplies us with a mental state which we call knowledge and which we naturally refer to a reality outside of us and given to us in our experience.

But the question comes, How do we know this reality and what is the reality that we know? Do we grasp reality, or do we create it in our experience? You ask your color-blind friend to admire that rosy apple gleaming through the tree, and to your surprise he insists that it is green; and the short-sighted passer-by, when requested to arbitrate the difference, says you are both mistaken and tells you there is no apple there. And so you see the apple is "all in your eye," neither *what* it is, nor *that* is, is assured except to the seer, and he is sure of both.

It is inevitably easy to conclude that all knowledge given in experience is a knowledge of mental states. But how about their objective reference? Do they refer to something not themselves or do they themselves constitute reality? And if they do the latter shall we conclude with the rationalist to man's true apprehension of it, or is their nature so illusory and their attachment to a permanent personality so loose, that we must adopt at least an "academic scepticism"? Or may we assert that by some process of presentation or representation they do give us a reality other than themselves? Or again shall we assert that there is such a reality, but that though obliged to assert it we must deny all knowledge of it?

From the point of view of everyday bread and butter affairs or from the point of view of scientific or speculative investigation, there is a sense in which it makes little difference which view is true. Men will continue to eat and drink, marry and be given in

marriage, and not worry about the objective reality so long as the subjective craving is satisfied.

The statistics of the packing houses seem to indicate that more potted ham is eaten than before men had reason to believe what it wasn't. Ideas are cleaner than floor splinters, and if they satisfy the taste, why complain if they are other than they seem? So in science. So long as the laws of nature and the temporal and spacial coincidences continue to present the phenomena of a marvelous unfolding system, what recks it whether this fascinating and intricate and ever expanding universe is "such stuff as dreams are made of," or adamant or protoplasm objectively real? Pure mathematics gains little in attractiveness because its formulae seem to be in so large measure incorporate in an objective universe.

Even the pageant of history, with its banners and its constitutions, its saints and its devils, its cradles and its tombs, its sobs and its caresses, may be thought of indifferently as having in its events an extra mental, or only a constantly subjective reality.

Such, however, may not be the religious attitude with respect to reality. Religious experience must touch the real. It is true, as a recent German writer says, that judgments of Christian experience are essentially dualistic, at least as respects an ethical and supernatural dualism. The satisfaction it affords depends on a God of holiness and on a real redemption.

God's relation to the Christian in Christ, and the Christian's relation to God as experienced, is not something the objective reality of which can be indifferently accepted or rejected. I cannot be satisfied simply to feel that my sins are forgiven, I am not contented in saying that there is the constant notion of a holy and forgiving God, in the same way that I can reconcile myself to the subjectivity of the cold at which I shiver in winter, or of the vision of Venus blazing in the sunset sky.

No formal utterance of pope or book, no vision of Lazarus rising with his burial cerements, no voice of Jesus speaking from a rended tomb, can with the weight of stark authority or with the winning necromancy of thaumaturgic charm, bend or allure my spirit to the peace of a forgiven soul, until the glory of the

divine Father's sacrificial love stands massive in impregnable reality above any mists or haze of iridescent subjective illusion. I am saved, to be sure, by faith, but it is by a faith in the *real* character of a *real* God and not by faith in the reality of that which by necessary postulate may be conceived as probable error.

In view, then, of the fact that of necessity the Christian experience must be conceived as laying hold on reality, and on a reality that is both ethical and supernatural, certain phases of current philosophical speculation are of somewhat peculiar interest to the Christian who would orient himself in the world, and who is unwilling to acknowledge that the deepest convictions of his life are entirely unrelated to the sphere of rationality which makes symmetrical all other elements in the universe of thought.

II. Let us now very briefly review movements of modern thought which have culminated in the mood of today. As one looks back over the development of philosophical thought in the 19th century, especially in its relation to theology and the essential realities of the Christian experience, two great movements are seen, hostile to Christianity. And it has at times appeared as if the realities of the Christian faith might be ground between their upper and lower millstones.

One is the mechanical interpretation of the world. The other is a rationalistic idealism, interpreting the universe in terms of a necessary logic of true thought. One strove to measure the world, to define it in the quantitative terms of mechanics, and to interpret it in formulae of dynamic causation, with an entire elimination of the idea of purpose. The other tried to measure and interpret it in terms of the inevitable unfolding of the logic of ideas. Both tended to the practical elimination of the realities of the Christian experience, the former denying its value and trustworthiness because irreducible to mechanical measurements, the latter accomplishing the destruction of these realities not by the method of exclusion, but by that of inclusion, and interpreting them as lower and symbolic expressions for fundamental and necessary thought relationships. One line is commonly associated with such names as Spencer, Clifford, Darwin, the other with such names as Hegel and Caird.

I am quite ready to admit the lack of exact precision and adequacy in any such statement, and am by no means forgetful of those who have found ways of reconciling both with the realities of the Christian faith; and I also recall those who have felt it was possible that by either of these the Christian faith might be buttressed and sustained. Still the Christian faith has never felt altogether at home within the pale of either a mechanistic sensationism or a deterministic rationalism. With the last decade or so both empiricism and idealism have manifested a tendency toward a new terminology. The words "purpose" and "meaning," or "value," have come to the fore, as the key words in the interpretation of reality.

Ideals are being substituted for ideas. The terminology of the will and of the desires tends to take the place of the terminology of the intellect. My world is not constituted by my thought. My world is constituted through my purposes. The universe as a whole is not logically perfected idea, but self realizing purpose. My own reality does not lie in my being an idea or thought of God, but in my constituting by my purposes a part of the eternal purpose. Reality is thus interpreted not principally logically but chiefly teleologically.

Set baldly over against each other, two quotations from relatively recent philosophical writers will indicate the contrast between the points of view. One says, "There is for us no real in addition to the real that is thought . . . The real only comes to be for us in so far as there has gone on a process of discrimination and unification within a single reality by means of which the real has been constituted as a thought or ideal reality." Beside these sentences I set others which you will perceive indicate a very different way of approach to the problem of reality. "Your intelligent ideas of things never consist of mere images of things, but always involve a consciousness of how you propose to act toward the things of which you have ideas . . . An idea is any state of consciousness which when present is then and there viewed as the partial expression of a single conscious purpose. The primary character which makes it an idea is not its representative character but its inner character as relatively fulfilling the purpose."



The idealisms of Professor Watson and Professor Royce as thus inadequately superimposed are not necessarily contradictory, but the latter gives emphasis to the volitional constituent in reality and its fulfilment through action; while the former lays stress on the intellectual constituent and its fulfilment through thought.

Not only is current metaphysical thought widening the conception of reality by introducing into it the volitional element and by the emphasis on the progressive attainment, in concrete realization of a sought-for end or good; but the introduction of the concept of purpose and the accent on the notion of "meaning" as the expression for an object of out-going volition, desire and effort, has added a greatly enlarged richness to the notion of experience.

III. As a result of the newer metaphysical, and also it must be said psychological, thinking, experience has received a new treatment and has been estimated at a new value. The war between the subjectivism of Hume and the naïve common-sense of the older Scotch school, with the involved skeptical, agnostic, mechanistic, or materialistic implication, is declared to be over. It is declared to be over because the idea of experience as being representative of a real which is other than itself must be abandoned. For it there is to be substituted the notion that experience itself is the stuff of which everything is composed. All immediate experience as such is real.

As Professor Schiller has said, "We start, indubitably, with an immediate experience of some sort. But we do not rest therein. If we could, there would be no further question. Our immediate experience would suffice; it would be the sole and complete reality . . . . But our experience is woefully discordant and inadequate. In other words, our experience is *not* that of a perfect world. We are neither disposed, therefore, nor able, to accept it as it appears to be. Its surface value will not enable us *to meet our obligations*; we are compelled, therefore, to discount our immediate experience, to treat it as an appearance of something ulterior which will supplement its deficiency. We move on, therefore, from our starting-point, taking our immediate experience as the symbol which transmits to us the glad

tidings of a higher reality, whereof it partly manifests the nature. The 'realities' of ordinary life and science are all of this secondary order: they rest upon inferences from our immediate experience which have been found to work. And the process of reaching them is everywhere the same: we experiment with notions which are suggested to our intelligence by our immediate experience, until we hit upon one which seems to be serviceable for some purpose which engrosses us. *And then we declare real the conception which serves our purpose*, nay more real, because more potent than the immediate experience for the satisfaction of our desire."

"When we have discovered," says Prof. Fullerton, "that this thing, this experience or complex of experience, takes its place in the orderly and coherent system of experiences which we contrast with mere imaginings, we call it a real thing. Its reality means to us this and nothing more." Here, then, we have the conception of reality constituted immediately through experience and organized and tested as true through its satisfaction of needs.

We see thus the idea of experience has greatly widened. It is no longer confined to simply what the senses can apprehend and the scales and the clock measure, but all our immediate experiences of whatever sort are real. They constitute for us all the reality there is or that there can be. And when the question is put, How distinguish truth from error, the reply will be that truth is found in value, serviceableness, usefulness, — worth of some sort. That must be treated as the highest truth which has the highest value. Many experiences, suggests Professor James, have been so universal and have shown themselves to be so valuable that they have been co-ordinated into the experience of the race and become axioms, like those of mathematics or necessities of thought, like space and time.

Here, then, we see, are two concepts the use of which in interpreting reality and in testing truth are characteristic of the most recent phases of philosophic discussion. This is what is denominated the pragmatic view of the world. This application of the word "pragmatic" is somewhat too wide to be accurately descriptive of what is sometimes called the School of the Pragmatists. Pragmatists will generally utilize both concepts, though all who

use both concepts may not consent to the pragmatic label. But as philosophical designations go this may be considered adequately accurate.

The result of the emphasis on these two concepts by philosophical writers has been that among the pragmatists the phenomena of the religious experience have been given a place and significance for the philosophical specialist that they had not before possessed. These have come to note that the phenomena of the religious life are too vivid in their conviction of reality to be classed with what Professors Fullerton and Schiller call "mere imaginings." They recognize that these experiences have a profound "meaning" for the individual as constituting the satisfaction of a most masterful need. Moreover, they have persisted and have been co-ordinated in the history of the human race into beliefs which, conceived as realities, have come to be what are the serviceable or necessary postulates for "explaining" or bringing into consistency large tracts of the mental life.

This appears not only in such specialized treatises as Professor James' *Varieties of Religious Experience*, but it has become so far characteristic of current philosophical thinking that Professor Dewey chose as a theme of his Presidential address at the last meeting of the Philosophical Association the topic "Beliefs and Realities." Herein he elaborates the proposition that "beliefs are themselves real without discount, manifesting their reality in a proper way, namely, by modifying and shaping the reality of other real things: that in their reality they connect the bias, the preferences and affections, the needs and endeavors of personal lives, with the values, the characters ascribed to things, whereby the latter are made worthy of human acquaintance and responsive to human intercourse," "so that beliefs are the most natural and most metaphysical of all things, and knowledge is a technique for working out their implications and interrelations, for directing their formation and employ."

I have tried thus to sketch in necessarily inadequate fashion a notable tendency of philosophical thought current among us and the influence of which is becoming more and more pervasive in the mental activities of thoughtful people. It is a mood which,

as students of theology, we must, of course, encounter. It is an expression of the spirit of our age.

Moreover, such a view suggests an attitude of mind toward which we Christians, possessing a Christian experience, must relate ourselves and which comes with something of peculiar force and imperative to us who as students through the discipline chiefly of the intellectual life are striving to build up the character which shall provide propulsion to our Christian faith.

IV. I would, then, in closing, call attention to some of the problems which the philosophical theory of pragmatism presents and some of the solutions it suggests, especially in its bearing on our personal Christian faith. First of all, I appreciate that I may be met by the question, Why trouble to relate Christian thought to new and uncompleted philosophical theories? Why not let the philosopher go his own gait and the Christian remain in the adytum of his holy of holies? Suppose the shrine is opaque and neither admits light from without nor transmits light from within. Is not the light shining from the Ark of the Covenant between the golden cherubim enough for him who dwells within the shrine of the Christian experience? We must reply that the veil of the temple has been rent in twain, and the pillar which is fire and radiancy by night is cloud and obscurity by day. Christianity will not shine and threaten for a select few. It must irradiate the world.

The reconciliation through Christ stands out as a cosmic process. The redemptive Cross has an eternal significance. Jesus Christ summons all men to faith. He Himself, His work, faith in Him, are historic facts in the world of reality and human experiences. Christianity appeals as true and as truth to Jew and Gentile, Greek and Barbarian. The pentecostal multitude, baptized from on high, must hear the word in the language in which each was born, and the alphabet of the language of the mind is composed of the presuppositions which the mind has arranged into its vernacular. The profound truths of the Christian experience must be expressible in any vernacular of the reason, be it Hebrew or Greek, Teuton or Anglo-Saxon, Japanese or Hindu.



It must express itself in these if it is to subordinate them to itself.

Systems of Christian theology have always been the effort of the Christian heart to express its convictions in the language of the rational thought of the day. The thought of our day is increasingly pragmatic, and Christianity has a message of truth to the pragmatist as well as to the follower of Dugald Stewart or Hegel.

We probably all of us feel kindly disposed to a philosophical theory which gives a place to the religious experience as a means of reaching reality, to a philosophy which 'does not insist on re-interpreting its experience into essentially non-religious forms, and which does not assert the falsity of its conclusions either because of the essential incognizability of that which it supposes it knows, or because its method is one which does not conform to the requirements of mathematical or mechanical enunciation.

When now, some ten years ago, Professor James' volume on *The Will to Believe* appeared, many of us were deeply moved by the appeal of the first two essays to young men, urging the right of faith as against doubt, and indicating how doubt itself was a negative decision which, before the testing, excluded from a possible good. You recall the brilliant conclusion of the paper on "Is Life worth Living"; "These, then, are my last words to you: be not afraid of life. Believe that life *is* worth living and your belief will help create the fact. The scientific proofs that you are right may not be clear before the Day of Judgment (or some stage of being which that expression may serve to symbolize) is reached. But the faithful fighters of this hour or the beings that then and there will represent them, may then turn to the faint hearted who here decline to go on, with words like those with which Henry IV greeted tardy Crillon after a great victory had been gained: 'Go hang yourself, brave Crillon. We fought at Arques and you were not there.' "

Nobody can deny the appeal to life, of a philosophy which sees reality in the making; which insists that whatever in the long run works out the highest and the best will prove to be the true; which holds that not only in the process of character building but in the world of the material as well, human needs, human

desires, human purposes as they reach out into the universe are not like children grasping for the moon. There is power in a philosophy which says men are not trying vainly to get at an abstract, remote, intangible, universal real which ever eludes while it beckons; but that they themselves, through the fulfilling of their desires, through the realizing of their longings, through the satisfying of their needs, are constituting individual, concrete reality in its fulness.

Many students of the theory of knowledge since Kant will feel something of sympathy with Professor Dewey's utterance that "the ancient myth of Tantalus and his effort to drink the water before him seems to be ingeniously prophetic of modern epistemology. The thirstier, the needier of truth is the human mind, and the intenser the effort it puts forth to slake itself in the ocean of being just beyond the edge of consciousness, the more surely the living waters of truth recede." Some seem disposed rather to picture the pragmatist as a modern Moses smiting with the rod of "purpose" and "meaning" the arid rock of being, from which gushes forth the living stream of reality. The amazed beholder of such philosophical zeal is disposed to exclaim: Is Paul indeed among the pragmatists, and the author of Hebrews among the modern empiricists? For in very truth it appears that "faith is the giving substance to things hoped for, the test of things not seen."

All this I say, as interpreted from the Christian standpoint, has its winsomeness and its charm; but a further question will arise. If reality is fulfilled purpose, if the ideal is the real, if the thing that I want and strive for gets reality in the striving for it, then may there be as many *reals* as there are *I's*? What is the logical distinction between truth and error? How discriminate in ethics between right and wrong? And in metaphysics how discover any unity of truth and reality?—all these are questions which are being put to the pragmatist. These questions I would amalgamate into the general form of the query as to the pragmatic test of truth.

Pilate's question, in spite of Bacon's characterization, is more than "jesting." What is truth? We may speak of it as conformity

to the absolute ideal and consider the little particular truths of character and of science as true because they somehow partake of the quality of the universal truth. We may speak of truth as coherency or consistency, and declare that to be true which fits into its place in an already organized body of coherent knowledge. Truth may be said to be in the realization of purposes and truth or falsity may be tested by the desirability of the end sought. Any or all of these, or other analyses of truth, may be serviceable for the pursuit of knowledge, and one may be more efficient in one field of research, and another in another. But however the idea of truth is to be defined, or whatever the method that is suggested for its attainment, somehow and somewhere there must be sought and found a standard—something by which to measure. If truth is to be interpreted in terms of purpose and meaning, there must be some sort of an established scale of values.

The pragmatist sets ethical values at the summit of his scale, and again our sympathy goes out to the pragmatic position; but again the question returns, How is the scale of ethical values to be fixed? The thing that works is the true. Ah, yes; but must we wait for what James calls the "stage of being which the Day of Judgment symbolizes" before we learn what values are high and what are low? The pragmatic road is an interesting road. Experience is a fascinating teacher; but does the road lead to the end? Does experience reach into the highest realms of knowledge? Must not the ideal, somehow conceived as the perfect, take the place of the ideal conceived simply as something wanted? Troeltsch makes a wise suggestion when he says that "we must learn how intimately to combine the empirical and psychological with the critical and normative. The ideas of Hume and Leibnitz must once more be brought into relation with the continuations of Kant's work; and the combination of the Anglo-Saxon sense for reality and the German spirit of speculation, is still the task for the new century as well as for the century past."

But the position is urged that in history we have given to us the needed method of securing a standard of values and through the dialectic of history we have the standard fixed. History is to be truly conceived as an evolving process and the formulae of biology are the formulae of the evolution of the



whole organism of history. If, as the pragmatist suggests, even our axioms are true because in the process of the history of the human mind they have been found to be of service in the satisfaction of certain profound and imperative intellectual needs, may it not well be that, in the sphere of religion as well, certain great needs of the race have been formulated into certain religious beliefs which, from the study of the history of religion, may be discerned to be the expression of religious realities?

Undoubtedly much may be done in this way both in the field of Comparative Religion and through the study of the Christian religion by the comparative method. In so doing the Christian theologian can find himself receiving the sympathetic co-operation of the pragmatic philosopher both in the end he seeks and in the methods he employs. And the results he secures will be recognized as providing a contribution, on the basis of religious experience, to the structure of reality and to the body of universal truth. But though it may be that, as Hoeffding says, "history is the great voting place for standards of value," still the Christian, in the assured conviction of his own redemption through Christ, will hardly be willing to submit his faith to a majority vote.

True, history may confirm the universality of the need of redemption, and the estimate the verdict of history puts on ethical values may do much to give assurance to a faith which finds the kingdom of divine righteousness the supreme good and deserving of the highest valuation. But there will still be the demand for the universal. In the realm of religion as well as in the realm of the ethical and the metaphysical, there will still remain the problem of finding, in the words of Troeltsch, "the normative." The stream of history flows on, and in its flood constructs realities, but as Heinze, in his *Analysis of the Idea of Evolution*, indicates, everything cannot flow. There must be a steadfast if the changing is to be interpreted.

The pragmatic attitude in philosophy has for the Christian great value. It does free from the paralyzing dogmatism of rationalism, of mechanism, of positivism. It gives scope and significance to the deep feelings and desires, the profound faiths and the ineradicable needs of the religious, as well as of the intel-



lectual nature. It does much to banish the pessimism-breeding dread that this experience, so vivid and so precious, is after all not reality but pure psychological phenomenon, having no touch with reality itself. It re-asserts the divine optimism of faith in constructing reality.

Moreover, it comes closer to the primitive philosophy of the Christian religion before it had interlocked itself with Greek speculation. It points back to the time when the ultimate being, God, was thought in terms of His volitional and affectional attitudes rather than in His metaphysical substantiality as pure being, when redemptive love, and holy fatherhood, apprehended by Christlike trust, and inspiring loving obedience constituted the kernel of the reality of the whole process.

And yet again, without some standard of value, some norm of ultimate truth, some formulation of a supreme need, some exhibition of a consummate purpose, even this helpful interpretation leaves us in the place where our highest faith and our deepest doubt meet. If we must choose on the one hand a bald rationalistic idealism which would offer the religious nature, craving the bread of a real satisfaction for its need, the stone of a metaphysical abstraction which these needs are declared to inadequately represent; or on the other hand a pragmatism which bids us have faith, that "the belief which works" is thereby proving that it is constituting the real; we will choose the latter.

And yet when face to face with my own sorrow or gripped by the horror of my own sin, I grasp the comfort of a Divine Father's love and lay hold on the redemptive mercy in Jesus Christ, when I experience the unfolding to my soul of an unutterable solace and an abiding peace, I find that even yet my profound need is not met, even yet my deepest longing is not satisfied with the declaration that through that solace and through that peace the fact of a fatherly love and a divine forgiveness is *constituted* as real.

I dread the infinite capacity of the human mind for self deception. The history that links the satisfaction of my needs with the experiences of a multitude who have similarly found comfort and forgiveness, also reminds me of the futility of the many panaceas that the heart of man has conceived as real. Challeng-

ing my faith with a spectre that will not down, is the doubt as to whether the dialectic of history may not, in the ages to come, cast my faith also to the rubbish heap of unreal vanities.

I may summon to my aid a stoic fortitude, and strengthen my "will to believe" and strive calmly to wait for the victory at Arques: I may call on a buoyant optimism and in temperamental confidence get some assurance that of course the good must be the real. And yet both brain and heart grope for something steadier — something which has presented in forms of concrete achievement a real that is other than a metaphysical abstraction, other than a volitional construct, other than a temperamental impulse, something which supplies a norm of value and something which exhibits and realizes perfection.

Then to heart and mind alike comes the concept of a matchless good, the concept of Divine Fatherhood energizing through a cosmic process to bring back to perfect harmony with His holy love a hungry and a sobbing and a sinning world. Then a supreme passion of heart and mind and will goes out toward the hope of its realization.

And then across the tossing sea of fluctuating human desires and strivings there arises one definite historic form, not man yet man, not God yet God, fully realizing in concrete human flesh the unaltering peace of a filial and unswerving harmony with eternal holiness, one who has made fully real for Himself that which I would know as real for myself. I see Him on His cross and I discern that somehow the God in Him is achieving His changeless purpose for the reconciliation of a world unto Himself. And now I see made real in history a standard of eternal valuation. The need my life felt as pointing to a supreme purpose has been divinely recognized as a supreme need, and its satisfaction has been manifested as a divine purpose. The real my longing would fain construct and embrace as highest truth has become incarnate, and Christ, the Way, the Truth, the Life, is manifest, my noblest purpose for myself completely fashioned, God's richest purpose for the world made real.

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THE DAYTON PROPOSALS: STEPS TOWARD  
UNION.\*

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The first word may well be a plea for cool, deliberate thinking. No attempted union of churches should be treated as a matter of personal preference or prejudice. Nor should it be adjudged by the emotions or individual temperament. It is a great stir among the towering interests of the Kingdom of God. Petty personalities, likes and dislikes, rhetorical fireworks, unstable sensibilities,—if these have their place in the agitation, they have no right to determine issues. The Kingdom of Heaven on earth is bleeding at a hundred wounds through the folly and shame of a divided church. Not yet, after two thousand years, have His followers seriously taken to heart their Master's holiest prayer and most solemn command, "That ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:34-35.) "That they may all be one, . . . that the world may believe that Thou didst send Me" (John 17:21). The action here must be that of reverent inquiry into large relations of truth, of studious, thoughtful attention to the vast sweep of the divine Kingdom, of deliberate, spirited acceptance of the discovered currents of God's truth and purpose. We need not predict to a certainty the precise outcome in order to claim that the mutual approach of these three denominations lies in God's increasing purpose. Though the projected union be never realized, to have made the sincerest thoroughgoing trial toward it will have widened the day of the Lord towards its noon; to have refused will have held the day back.

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\* A paper read at the General Association of Northern California, San José Oct. 2-5, 1906.

A very brief historical notice will clarify our thought. This movement began among the United Brethren. The first public word stood as a letter in the columns of the Religious Telescope, signed by a number of their leaders, inviting several other denominations to confer respecting union. Our own denomination was not included in the list. We had, however, an ardent National Council Committee on union with other bodies, which committee at once requested to be admitted among the conferees. This led to several meetings of voluntary committees, held in Pittsburg and Washington. Those committees steadily drew together, till they agreed upon certain "Proposals for Union." Presented in due season to the three national bodies, these "Proposals" were adopted almost unanimously by all three. Our Congregational acceptance of them was made by the National Council in Des Moines, Iowa, in October, 1904, there being but one negative vote. Thus the movement became truly denominational, and subsequent action really representative. The purposes agreed to in these "Proposals" are these:

1. To present, so far as we possibly can, a realization of that unity which seems so greatly desired by Christian churches.
2. To promote a better knowledge and a closer fellowship among the Christian bodies thus uniting.
3. To secure the coördination and unification of the three bodies in evangelistic, educational, and missionary work.
4. To adopt a plan by which the three bodies may be brought into co-ordinate activity and organic unity, a unity representing some form of connectionalism.
5. To prevent the unnecessary multiplication of churches; to unite weak churches of the same neighborhood wherever it is practicable, and to unite and encourage the affiliation with this council of other Christian bodies cherishing a kindred faith and purpose.

The "Proposals" also provided for a representative body of the three denominations, called the "General Council of the United Churches." The members of this body having been appointed in orderly ways, the General Council held its first meeting at Dayton, Ohio, Feb. 7-9, 1906. To all attendants it was a notable meeting, and such it is believed to be in its influence upon the three denominations and the great cause of church union.

At Dayton for the first time the three churches were together



by authorized representatives really at work upon the problem of ways and means. In our three national meetings, we all had said, "We will try to unite." At Dayton, our question was, How can it be done? The question, Shall we try to unite? was not in place at Dayton; it was behind us, answered for us; we were there solely because it had been answered in the three national meetings. In the preliminary sectional meetings at Dayton some raised the question whether we should attempt organic union, or only federation. That question, too, was out of place; for, in the language of the "Proposals," we had been sent there to "adopt a plan" for "co-ordinate activity and organic unity." To that, without real delay, the Council addressed itself in dead earnest, with unforeseen leadings of the Spirit and astonishing results. Those results formulated as reports of progress, for discussion and amendment, have drawn the thought of ministers and church leaders far beyond our three communions.

Taking them up for consideration at this time, we may pause one moment upon what some consider the fundamental question of all, viz: Can peoples so diverse coalesce? We have come from very different antecedents. We hold the faith and do the work of the one Master in different ways. We differ temperamentally. Can these deep divergences be overcome, and we draw together heart to heart in a single church life? This is earnestly doubted by some, and is regarded by others as the most interesting phase of the attempted union. It has been presented clearly in print, and brought forward in state and local meetings. But so far as I have seen, it has not been urged as sufficient to stop all proceedings at this early point. The true attitude upon it seems to be, that they who doubt the full and final coalescence should admit that it is a matter to be settled, not by argument, but by trial and experience. The great majority do not feel it at all, and many who do feel it think the grace of God can overcome it. It is not the hour, therefore, to throw this particular obstacle in front of the wheels. It should be held in abeyance until and unless further procedure brings us to widespread agreement upon it.

Meantime, this and all other phases and elements of the movement are up for untrammelled discussion. Nothing is finally settled. The questions, Can we unite? How can we unite? Shall we try to unite? and all other practicable questions are before all our churches and congregations. Let no one move the previous question. Let no one feel hindered otherwise than by the appeal of reason. The General Council and our three national assemblies can do no more than register the sense of the three denominations at large. The next meetings of the General Council and of our National Council will occur in the autumn of 1907. The hope is that the intervening months will be resonant with free discussion and vibrant with prayer.

Taking up now the output of the Dayton meeting, we must pass with a bare word the two reports on creed and property. The former was adopted at Dayton with fervent appreciation, and has been greeted far and wide as a remarkable confession, strong and warm of faith, unique in its note of the modern social gospel. The report on vested interests, brief as it was, postponing its real work, yet struck most clearly the note of cheer and confidence and conscience. The general feeling has thus far been that, agreeing on the confession of faith and assured of solving our property problems, we have our remaining uncertainties in the region of polity or organization. The unanswered question is, Can we agree on forms of organization and methods of administration?

Just here a special stress must fall. Must we not consider it of no small moment that our disagreements are reduced to questions of organization and management? I say *reduced*; for, while these questions are not unimportant, they are comparatively external and subordinate. They do not in this case carry doctrinal and psychological implications. Fundamental principles are not endangered. All three churches are living under the same distinctive polity, the Congregational. The simple statement of our basic principles, made at Dayton, is as follows:

1. The unit of our fellowship is the local church, and the character of our fellowship is that of a representative democracy.
2. Our coördinate principles are freedom and fellowship; a freedom which leaves each local church free in its separate affairs, a fellowship which unites all the churches for mutual care and coöperant action.

This statement was accepted unanimously at Dayton, and has been accepted without debate throughout our three communions. Thus the movement becomes the compromise of variant details within the Congregational polity. So reduced, it may seem to lose some significance, but it grapples conscience. There being no violation of Congregational principles, we are subject to the *duty* of church union. Professor Ladd wrote years ago that, in the interest of efficiency, we ought to be willing to alter all except our fundamental principles. Brethren, whatsoever be our minor differences in ways of working the common polity, if these continue to be all that separates us, we cannot build a guiltless structure of denominationalism on such slender foundations.

Then add to the reasoning a phrase used by the Vested Interests Committee at Dayton. The Committee reported "no insuperable obstacle" in the way of property adjustment. We may extend the phrase to the whole movement. The whole Dayton assemblage, and the large majority in the churches, believe at present that there is "no insuperable obstacle" in the way of union. Enter conscience again. In these days of the flagrant scandal of a divided Christendom, it becomes the sheer, undebatable duty of any branches of the church to unite the moment they mutually acknowledge the fact of "no insuperable obstacle." If, however, you still fear that real obstacles may rise in the way, at least the duty stands of advancing till you meet them.

How now shall we Congregationalists consider the points where changes are threatened by the union movement? Let us not regard them as hard concessions to be grudgingly yielded. Let us rather ask, What things hindering the larger fellowship can we drop off, what take on that will serve it? Let us have a high fraternal spirit about it. Given the basic principles, our present arrangements are merely our way of working. Let us greet the new ways with a cheer. "Look not every man on his own things, but every man also on the things of others." Have regard for United Brethren and Methodist Protestants as they yield in turn. A Congregationalist has written, "It was

uniformly granted that in the matter of concession the United Brethren were unmatched in magnanimity."

1. First, concerning the National Conference some difference of opinion is found among us. The National Conference will be the highest body in the united church, corresponding to our National Council. The report on polity specifies two kinds of elected delegates. What we Congregationalists do not like is the provision that both kinds should be elected by the annual conferences, which correspond to our state associations. The district conferences, which are the same as our local associations, have no right of election, but only of nomination. We are accustomed to elect delegates direct from the local bodies to the National Council, and these delegates always compose a large majority of the Council. It is democratic and safe. It magnifies the local church and the local association. And many of us protest against accenting the State body by depriving the local bodies of all electing power.

This, while too slight a matter to block the whole plan of union, is sufficient to warrant an earnest protest. Should the change prevail, it would be a distinct concession on our part, against our better judgment. The other two churches are accustomed to make their state bodies of more account. Direct election by the local bodies, though proposed in the deliberations of the Polity Committee, was not seriously debated. Upon further consideration I have reasonable hope that both the United Brethren and the Methodist Protestants will accept this as a real democratic gain over their present practice.

The proposed membership of the National Conference seems quite too small to many. The ratio of representation suggested by the polity report is one to every five thousand members throughout the united church. As the total membership will be only slightly over 1,100,000, the National Conference would have only about 225 delegates. Northern California would have but two delegates. We are accustomed to gather twice as many in our National Council. And we value highly the larger representation. I find myself in agreement with those who are calling for amendment here. This again was adopted by the Polity Committee in lack of leisure for discussion. A widespread prefer-



ence for amendment of the article would easily register itself in the Polity Committee, and then in the next meeting of the General Council.

2. The proposals involving our largest concessions are those which provide for supervision and care of the churches and ministry. And first the Annual Conference Superintendents and the Pastoral Supply Committee. It is interesting to note just where the critics of these lay their fingers. There are, of course, many Congregationalists who object to any such features in our church life. Yet an increasing majority seems to favor them, realizing our present weakness and perceiving the possible advantages of the change. It would be only an extension of our system of home missionary superintendence and our bureaus of pastoral supply. Already several states have moved out along this line, notably Michigan, Wisconsin, and Nebraska, with other states seriously noting their own need and preparing to move. The general disposition seems to be to accept these provisions, though with one amendment offered. That amendment is that the Superintendents shall not preside, *ex officio*, over the annual meetings. We like to elect our presiding officers, to pass the honor and labor around, to find some of our best moderators among the laymen. There is said to be a considerable number of both United Brethren and Methodist Protestants who, desiring to limit the power of the Superintendents, would favor this correction. Indeed, such an amendment was adopted at Dayton, providing for the election of associate chairmen while leaving the Superintendents *ex officio* leaders in the Chair. More than this seems to me unlikely to be yielded by our new brethren. And is not this a point where we may well remind ourselves that we cannot insist upon all our preferences and demand from them all the concessions?

Of all criticisms, the very sharpest is pointed at the paragraph reading as follows: "In the National Conference there shall be elected a President, who shall preside over this body and hold office until the next national meeting; he also shall give his whole time to the work of the united churches, and annually in connection with one representative from each department of church work he shall hold meetings to plan for the work of the church."

This is quite unsatisfactory to a large number of us. We wonder why the president is to confer with only one representative in each department of church work. Worst of all is the idea that he shall give his whole time to the work. This means a most honorable office, with great power. Only the strongest leaders are truly eligible. No layman will abandon his business career for this office. No foremost pastor or educator would resign for a mere one-term tenure of this post. At the end of one term the right man would merely have struck his gait. Thus the office would tend to become permanent, and the salary would have to be large. This is declared to have the dangerous look of an archbishopric, a thing to which Congregationalists will be the last to surrender, and which United Brethren and Methodist Protestants are equally anxious to escape.

It has been charged that this national presidency was proposed out of consideration for us Congregationalists, to "save our face" under the new interpretation of our National Council moderatorship. If that lay silent in the mind of him who proposed it, it certainly was not uttered in the meetings of the Polity Committee. I do not believe that to be its genesis, and I take it for no more than an assumption by a leading critic of our moderatorship. In the Polity Committee this was not a storm centre of debate. It went through as one of the points for testing the thought of the General Council and the churches. The discussion has been intense in some quarters, and general opinion has been forming. It is clear that Congregational opinion is heavily against creating such a permanent office at present. The Methodist Protestants also may well be shy of it, since they withdrew from the great Methodist denomination on the issue of no bishops, though they have freely used superintendents. The United Brethren, familiar with superintendents called bishops, would be more favorable to such a national president, and it may be said that the office was suggested by them. But even they will not insist. I may quote as follows from a letter by one of our own leaders: "I have had conferences with several of the foremost men of the United Brethren, and I do not find them at all anxious for a salaried permanent president of the united church. Indeed, the main thing they are anxious about is some provision for placing

ministers, and I do not think they would insist on any particular method of doing this." Here is the same magnanimity exhibited through the Dayton meeting. I feel justified and confident in saying that we may expect a ready and well-nigh unanimous agreement to so amend the article in question that the national presidency may be occupied by a minister holding a pastorate or a layman in business, who would be able to give some portion of his time to the general work, as our National Council moderator does now.

On the other hand, it is needless to fear such an office as though it could be an incipient archbishopric. As Dr. Gladden said at the Los Angeles Congress last May, no national president would want or dare to assume authoritative powers; and if he did, we Congregationalists would soon make him wish he had never been born. We should trust our leaders to make no such offensive arrogation of power, and trust ourselves to call them down if they should. And though we postpone it, I believe we shall create such a permanent salaried office by-and-by in the interest of efficiency. Even our Unitarian friends, more individualistic Congregationalists than we, are reading us a lesson here. They have a national president, Rev. Samuel A. Eliot, doing a valuable work. Before the literal flames of San Francisco had been quenched, he had sent to every Unitarian church in the United States an official appeal for aid, and every dollar required to recoup the Unitarian losses poured in with the first outburst of generosity which swept the country. For such swift, effective action we have no head. Such extreme need of one may we never have. But in more moderate conditions he would be endlessly useful and never dangerous.

Now, as to these and all details; they are not yet fixed, and nothing will ever be fixed beyond our power to alter it. Do not identify the union movement with present details. The great thing is not any details whatever, but the fraternity, the fellowship of the saints, the unity of the body of Christ. Long is the task of adjustment to modern and mutual conditions. Dr. Dunning, Chairman of the Polity Committee, has just written as follows: "I am persuaded that the union should leave to the individual church the greatest freedom possible, and should not

aim hastily and finally to destroy the existing denominational organizations. I should have the greatest hope of permanency for a union which began by being pretty near to a federation, and this I find to be the position of several of the United Brethren leaders and probably is fairly representative of those in that denomination who are in favor of union. But the Methodist Protestants are in earnest for as prompt and close an organic union as possible. I wish the two denominations, where they are territorially in contact and we are not in those regions, could come together as one denomination and we approach them more slowly." No authority can compel us to unite. No one should suspect the least attempt at compulsion or at unseemly haste. Every Congregational church owns its own property and can hold it. If the union comes, it will be voluntary and hearty. But not all individual members, not all ministers, not all churches will enter it. Would there ever be a union of church bodies, if complete unanimity were required? In a mere union of two local churches we never expect to carry the whole membership.

What is before us, then, is thought and discussion, digestion and growth. Several patient, thoughtful years should lead to final action. And in our thought may this suggestion have some stimulating part; there never has been such a thoroughgoing attempt on the part of really independent church bodies to develop a purely voluntary fellowship, bonds entirely self-bound. This must be a movement of religious democracies *en masse*, for we are not in the hands of officials who can enforce decisions upon us. And we Congregational bodies, by nature and inheritance, are best prepared to be the solvent of sectarianism and denominationalism. At this late day all church union must be free. Let those who are freeborn and nurtured and practiced lead the way. In our own denomination and in the broader movement, our problem is, given autonomy, real independence of individuals and churches, how much fellowship can we develop? Too often we have asserted the contrary: given a modicum of fellowship, how much independence can we insist upon? This latter is now out-dated.

We all believe in the reunion of Christendom; not a return to a single universal denomination, nor even a single polity, but



at least a consolidation of groups within each polity, and to some extent across the barriers of diverse polities. Without crossing such barriers at all the 150 separate sects in our land might be reduced to forty. Within our own polity stand separate now, and differing only in minor points, the Baptists, Disciples, United Brethren, Methodist Protestants, Christian Connection, and others also, with ourselves, all evangelical of faith. How glorious a spectacle for gods and men if all these would become one flock! And why not? That is the question. Each concrete case greets us with a presumption in its favor. In the present instance, in every instance of the torn body of Christ, the burden of proof is in the negative. Do not ask, Why unite? Ask, Why *not* unite? Let the opponent of union, not its advocate, show cause.

Yet of affirmative argument there is a great array. It cannot now be adduced at any length. I have seen no statement equal to that produced in the sixteen bare rounds of argument by Bishop Bell of the United Brethren. Prepared to cover all possible instances, and entitled "The Realignment of American Protestantism," they bear without loss upon the case in hand. The Bishop's reasoning is as follows:

1. The reasons or occasions for separate organic existence have in many cases ceased to be.
2. The tendency to multiply denominations in the United States has had its day, and an ample indulgence.
3. Any denomination may reach the stage in its history when, having made its contribution to truth and experience, it may, under changed circumstances, honorably discontinue its separate existence and acknowledge in a formal way its kinship with other bodies of Christians.
4. Any denomination may go to seed in the advocacy of usages and peculiarities which, however good and proper at the time of their being called into existence, may have come to be barnacles and impediments under changed conditions.
5. Our divisions have led us to magnify non-essentials with a corresponding loss in the fundamentals.
6. The exigencies of the hour call for the most advantageous use of all Christian resources.
7. The age, being utilitarian, has no capacity for enthusiasm over the institution of a new denomination for the gratification of somebody's ambition for leadership or for any other reason.
8. A very high grade of influence, efficiency and enthusiasm is coming into being through the different inter-denominational movements and organizations.

9. The needless duplication of church organizations in the same community is becoming a stumbling block and a menace to Christian efficiency.

10. A deserved doom is passing upon everything unfruitful in church and state.

11. American church life needs, just now, a consuming and intensified passion for the essentials of Christianity.

12. Either an exalted spiritual consciousness, or the presence of a great calamity, or the near approach of a great peril, or the appeal of a great enterprise, invariably suggests and points toward the heartier and closer affiliation of all Christians.

13. Unholy rivalry, strife, and hatred among church people grieves the Holy Spirit and forbids extensive revivals.

14. In part our divisions stand for a want of love, of deep and genuine Christian experience.

15. The whole tendency of the age is to unification, much business, and not too much bookkeeping for the business; elimination of waste and leakage, with prodigious pushing for large things.

16. An inexorable demand that the highest, holiest, and best in the keeping of the race anywhere shall be universalized at the earliest possible moment.

Such reasoning is not to be gainsaid. It exposes the offense of sectarianism. It magnifies the movement toward Christian Union. It discloses the social ideas and forces now conspiring with the truth and spirit of the Gospel. This is a victorious alliance. Blessed are they that serve in whatever part of the field. The Spirit of God is leading. Those for whom Christ prayed will at length be one.

CHARLES SUMNER NASH.

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## A MINISTRY FOR FOREIGN-BORN AMERICANS.

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The problem of the evangelization of the non-English speaking portion of our population is becoming each year more serious, and the duty more imperative. This was made clearly manifest at the Conference in Boston, December 5, called by the Congregational Education Society and participated in by the State Missionary Superintendents, representatives of the Theological Seminaries and of other institutions engaged in fitting men for this special work. The program suggested the vastness of the problem, its manifold and intricate character, and called for some definite plans and recommendations. Has experience taught us any practical lessons regarding this matter? Has any particular method been tried and found successful? The papers which we print below were presented to the Conference in answer to these questions. The solution seems to lie in the training of a capable ministry, drawn from the ranks of the various nationalities, speaking the language of the people to whom they are to minister, and working in close co-operation with the home pastors.

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### THE FOREIGN PROBLEM AS SEEN FROM CHICAGO SEMINARY.

Scarcely any subject is more important than this of our relation to the foreign races among us. They are coming to America in ever-increasing numbers, they are settling in East and West; and most assuredly our Puritan and Pilgrim churches, which did so much to shape the foundation and early growth of this republic, should still exert a formative influence upon these large factors which are making a new America of our national life.

Various circumstances led the Chicago Theological Seminary and the Congregational churches in Chicago early to consider this problem. The central position of that city, the large number of foreigners in it, long residence in Europe by professors in our Seminary there, the organization of the Chicago City Missionary Society in 1881, with Professor Curtiss, who was active in city missions from 1879 on, as a leading director — these and other circumstances called for educational work to provide men to preach among Germans, Bohemians, and others.

As our Seminary in Chicago was the first Congregational institution to undertake the training of men for this work, and has been the only Seminary that has had much experience in such service — I understand that the Slavic Training School in Oberlin has not been part of the seminary organization there — I may perhaps bring the whole subject before you best by giving a brief history of the German, Norwegian, and Swedish Institutes in Chicago.

We began with the German Department, which was founded in 1882. It was brought into being chiefly by Professor Curtiss and myself. There were then in existence 30 small German Congregational churches scattered through the West, that had arisen in an accidental way, chiefly through groups of free-church Germans from Switzerland and those who had broken away from State churches. Home missionary superintendents wrote us from Wisconsin and Nebraska asking if we could take in two young Germans, one a graduate of the University of Wisconsin, the other of Doane College. Their desire was while taking the regular Seminary course, to have such a part of their instruction in German as would enable them to do good service in German churches. We took the young men in. We secured Rev. Theodore Falk, a German Congregational pastor, to teach them, and outlined a course, chiefly in Apologetics, using Luthardt's *Apologetische Vorträge*, and in Homiletics. Professor Curtiss and I attended most of the exercises to give backing to Mr. Falk and inspire the students with zeal in their work. These men, after graduation, served churches for a time; but they were too much Americanized through a college course in English, and a Seminary course chiefly English, to continue in the German



work, and later both became pastors of American churches. We have found it a matter of great importance not to educate young Germans or Scandinavians so far into American speech and methods that they lose sympathy and fellowship with their own people. We soon saw that a foreign graduate of an American college would rarely or never become pastor among his own kindred. This led us to turn towards a fitting school for German young men, and to get in contact with the Association of German Congregational Churches. Many an address did we make in our best German to help our German brethren towards higher things and closer relations with Congregationalists. We took part in discussions on Church Government, catechetics and confirmation, creeds and confessions, education and publication. There was then a little German school in Crete, Nebraska, with one teacher and some half dozen students. This has developed, and moved into a building purchased from Doane College. It was later moved to Wilton Junction, Iowa, and still later transferred to Redfield, South Dakota, and made part of our German-English College there, of which I have the honor to be a director. From this academy and college most of the German students in Chicago Seminary are drawn. The German Congregationalists had in 1882, a little monthly paper, *Der Kirchenbote*, owned by Rev. H. Hess, published by him, and printed by his children in an annex to his home. Professor Curtis took the lead in raising \$1,000 to pay the debt upon it and purchase their paper. He and I gave \$50 apiece to start the subscription. It was then put in the hands of the General Association of German Congregational Churches, later published weekly, and now, under the business management of Professor Obenhaus of our German Institute, self-supporting, and with the German edition of the *Well-Spring*, provides for the religious needs of our German churches and Sunday schools. Mr. Falk was succeeded by other teachers, such as Dr. G. A. Zimmerman, Dr. Albrecht, Dr. Herman, Professor Paeth, Professor Fox, and now the Institute is conducted by Professors Kraft and Obenhaus. This frequent change of instructors came partly from financial inability to secure the whole time of a teacher, partly from a lack of well-educated men among our

German Congregationalists, and partly because teachers who can do the work called for are not easily found.

During the 23 years since this department was founded we have sent forth 76 men into our German ministry, of whom 51 took the full course and graduated. They are at work in 161 German Congregational churches, with 8,123 members, who own church property worth \$365,000, who raise for home expenses about \$70,000, and who gave for benevolence last year \$10,604. Fourteen vacant pulpits are looking to our German Institute for men, and about that number of young men are now in Redfield College, preparing to enter the German Institute of the Seminary. There are thirteen students in the department at present, and we cannot educate men fast enough to meet the demand for German Congregational pastors. The immigration of German Russians into Minnesota, the Dakotas, and west to the Pacific, brings a class of devoted people, Stundists and Pietists, who accept at once our free evangelical church spirit and methods, and now are sending their choice young men to Redfield and Chicago to be educated to preach the gospel. Our German Congregational churches have State Associations in Illinois, Iowa, Nebraska, North and South Dakota, and in the Pacific States. They meet semi-annually. They have their publishing house in Michigan City, Indiana, and a book depository in Chicago.

Our Norwegian Department was begun in 1884, largely through the suggestion of Rev. F. E. Emrich, at that time pastor of the Tabernacle church, Chicago. His mother-tongue was German; he was a master of English speech; but round about his church were many Scandinavians. He determined to do what other pastors might well undertake—to learn Norwegian. He did this so well that he could preach in it, and thus in three languages declare the Gospel of Pentecost.

Two young men—one a Norwegian from the Tabernacle church, Mr. O. C. Grauer, now one of the professors in our Danish-Norwegian Institute, the other a Swede from Jamestown, New York—asked if we could help them to study for the ministry, partly in their mother tongue. We applied to Mr. Emrich, who suggested Rev. P. C. Tranberg, a free Lutheran pastor from

Denmark, a godly man of great evangelistic power, and of University training. With him and two students — Norwegian and Swedish — this branch of our work took shape. Mr. H. A. Haugan, a Norwegian banker and Congregationalist of Chicago, promised the salary of Mr. Tranberg the first year. Pastor Tranberg served for six years and was succeeded by Professor Jernberg, a graduate of Yale and of Chicago Seminary. He and Professor Grauer are at the head of this Institute. The year after this Institute was formed the first Norwegian Congregational church was organized; and now there are 46 Norwegian Congregational churches, and about 20 mission stations. Over 100 young men have gone forth from the Norwegian Department of our Seminary during the past 22 years.

In a peculiar sense the Seminary has been the center of all this Norwegian work. The Norwegian church paper — *The Evangelisten* — was started here in 1889, and is edited by men of this department. It has now a circulation of 5,000 copies, and is self-supporting. The Western Association of Congregational Churches was organized here; it was followed the next year by a similar association in the East. Here, too, were prepared manuals, hymn books, and other literature for these churches; while Professors Jernberg and Grauer act as superintendents among the Norwegian churches from the Atlantic to the Pacific, in their work of encouragement and enlargement. These churches have organized their own Gospel Missionary Society to spread the gospel among the Norwegians, and now raise over \$1,000 a year for such tent and church work. Revivals have followed this preaching. This Norwegian work not only spreads over America but extends beyond the seas. One of our graduates edits and publishes the most influential religious newspaper of the free churches in Norway. Another is a real missionary bishop among his people in Northwestern Norway. Others are missionaries in China and elsewhere.

Our Swedish department was opened the next year, in 1885. Various influences conspired to bring this about. Rev. H. A. Stimson, now of New York, asked us if we could not do something for a little group of Swedes then of the St. Ansgar Synod in Illinois who found they were not Lutheran or Synodical



and had dissolved their ecclesiastical system, giving up their school property in Knoxville, Illinois, as bound to do because of this change.

Rev. M. W. Montgomery, Scandinavian Superintendent of the Home Missionary Society, through a visit to Sweden learned of the great movement — like that of the Methodists in England a century before — which had led in 1882 some 100,000 Swedes to leave the Lutheran church under the lead of Waldenstrom. They came out as free groups of converted men following colporteurs and other lay Home Missionary workers among them. Some fell in with the Baptists in Sweden; but most called themselves Mission Friends. They were really Congregational, but there were no Congregationalists in Sweden to tell them so. We had heard of this movement from foreign sources, then Mr. Montgomery's pamphlet, "A Wind from the Holy Spirit," made it a matter of common knowledge.

Among the immigrants to America from Sweden came some of these Mission Friends; and groups of them were soon found from New England to California. Under these circumstances we opened the Swedish Department of Chicago Seminary in 1885. No man could be found among the free Swedes qualified to conduct it; so the Seminary sent Rev. C. A. Bjork, a leading Mission pastor of Chicago, to Sweden to secure such a teacher. He conferred with Dr. Walderstrom, the leader of all the free Swedes, who at once told him that there was only one University man in all their connection, but one man qualified for this work; that was Rev. Fridolf Risberg. Accordingly he was brought to America, and has for 21 years been head of this department. He and his assistant have trained 222 students, of whom 159 have graduated. There are now 108 regular Swedish Congregational churches, East and West, besides stations open to our students and graduates. Some of them, like those in Brooklyn, New York, and in San Francisco, have 250 and 400 members.

Professor Risberg has acted as a missionary bishop among our Swedish Congregational churches and even among other free Swedish churches. He has visited them, East and West, respectively, and keeps in constant touch with them.

The men who come to these Scandinavian Institutes have had

only a common school education, and are given in three years the best training for the ministry possible under these circumstances.

In this way Chicago Theological Seminary in 24 years has built up these Institutes for Germans, Norwegians, and Swedes, with six instructors and an attendance of about 45 students. In these Institutes some 400 young men have been trained to preach the gospel, and largely through their services, over 250 foreign speaking churches, with about 14,000 members, have been added to our Congregational brotherhood. Thirty of these men have gone out as foreign missionaries. At least \$100,000 has been invested by the Seminary in these Institutes, and it costs \$10,000 a year to carry them on. To properly provide for them an endowment of \$200,000 should be added to the funds of the Seminary.

In 1903 these foreign Departments were changed into Institutes, made more autonomous, and put under councils of their own. The churches, the Faculty, the Home Missionary Society, and the Education Society are represented on these councils. Rev. M. E. Eversz of Chicago, Home Missionary Superintendent among the Germans, is on our German Council, and Rev. S. V. S. Fisher, of Minnesota, Superintendent among our Scandinavian churches, is on our Swedish Council. Dr. Simeon Gilbert and Dr. C. H. Beal, of Chicago and Milwaukee, directors of the Congregational Education Society, are also members of the Norwegian and Swedish Councils.

This brief survey will show that a great plant has grown up in Chicago, which has every promise of a greater future before it. Never did so many immigrants land on our shores as during the past year. They are spreading all over the land, especially into the states preferred by Germans and Scandinavians—Illinois, Wisconsin, Missouri, Minnesota, the Dakotas, and on to the Pacific.

Chicago seems to be in the very center of this foreign population. Of our Swedish Congregational churches 68 are east of Chicago, and 40 west. Of those around and west of Chicago, two are in California, two in Washington, one in Idaho, one in Montana, eight in Illinois, eleven in Minnesota, three in Missouri,



six in Wisconsin, two in Nebraska, one in North Dakota, two in Iowa, and one in Indiana. Those in the East are chiefly in Connecticut and Massachusetts, 40 of the 68 being in these two States. The next State is Pennsylvania, with seven, and New York and New Jersey with ten, Rhode Island with five, Vermont with three, and Maine with one.

Our Norwegian churches are more in the West than in the East. Wisconsin has the most, 14; Illinois next, 5; next, North Dakota, with 4. Of the whole number, 46, 33 are in the West, and only 13 in the East. Of the men preaching in them 24 were trained in the Chicago Seminary. Our Norwegian instructors are now in communication with groups of free Norwegian churches in the West, that will likely come into our fellowship, about our Norwegian Institute.

Our German churches are practically all in the West. There are, I think, only two of the 161 German churches in New England. Our German college is in Redfield, South Dakota, some 500 miles northwest of Chicago; so that our work for Germans is as far east as it could be moved.

The work which we are doing for foreigners in Chicago is in a city where two millions of people are largely foreign. From the school census of Chicago we learn that there are in the city 20,000 French, nearly as many Dutch, 27,000 Italians, 103,000 Bohemians, 112,000 Poles, 40,000 Russians, or in all 255,000 Slavs, 207,000 Scandinavians, and 569,000 Germans. Our Seminary Settlement, Chicago Commons, with Professor Graham Taylor as warden, is being surrounded by Italians, and on the social, educational, friendly side, we are already approaching them. A congregation of Armenians meets in the Commons church every Sunday to hear the gospel in their own tongue. The request made to us a few months ago to take in one of our graduates, Rev. Mr. Henrikson of Quincy, Massachusetts, with his class of 14 Finns, we could not grant then, because the money was not in sight to carry on that work; but whenever provision can be made for it we are ready to welcome them. Not a few Finns understand Swedish also; and their education could be carried on to better advantage beside a Swedish Institute than elsewhere. A young Finn is at present a student in our Swedish classes, and a

young Finnish woman is studying in the Christian Institute of the Seminary. The Finns are not a very numerous people either at home or abroad. They are in New England and also in the West, in Wisconsin, Minnesota — following much the same line of emigration as their Swedish neighbors.

Our Swedish churches, as observed, are somewhat stronger in the East than in the West — 68 east of Chicago and 40 west. It might look as if it would be wise to move at least the Swedish part of our instruction East, and make provision for it there. But as one comes closer to that proposal many difficulties arise that make it seem unwise. In the first place, the difference between 40 and 68, or 42 and 66, if we add the two churches in Ohio to the West, is too small to outweigh the tradition and associations of 21 years of work, during which Congregational Swedish churches have grown up in Chicago and form the natural laboratory for our theological students. Should it be found wise to establish but one strong national training school for Swedish students, such a school should certainly not be planted further east than Chicago. Another consideration of great weight is the fact that the other free Swedish churches, those not affiliated with us as Congregationalists, but which may be expected to draw nearer us, are almost wholly in Chicago and west of it. In early years their students were trained in our Swedish Department; Professor Risberg came to us from the Mission Friends, and they still regard him as one of them. For two years Rev. Dr. Nyval, one of their pastors, taught in our Swedish Department and the Mission churches paid his salary. Then they drew apart from us and started a school of their own, North Park College, Chicago, and have recently proposed that Professor Risberg go back to them, and that we hand our Swedish Institute over to them. They find it difficult, however, to carry on an academy and a theological course both. They have one of our graduates at the head of their theological department; and now things have come to a point where ideas of union are again in the air. Besides the Congregationalists and Mission Friends, there is a group of Independents in the West, with some 100 churches. The suggestion is that all these bodies, comprising about 350 churches, which all have training schools in Chicago, should

form a Union Swedish Institute. Now all these proposals take for granted that this united work shall be done in Chicago, where all have their schools. Were our Swedish Institute, the oldest of them all, the best equipped, and really the mother of the others, to be moved away from Chicago, it would leave the field to the Mission Association, and students from our 40 West churches would be apt to go to the Mission school and be probably lost to us, especially if Professor Risberg, who has been 21 years in Chicago, should decide to stay here in the Mission school. It might be advisable to open a school for Swedes in the East, but it surely would not be timely at present to move the Swedish Institute from Chicago.

I have now, by a historical outline, put the problem before you as it appears from our point of view. Chicago Seminary must have national aid if it is to carry on this national work. A good proportion of these foreign students come from New England and return to New England. Seven of our Norwegian graduates and 37 of our Swedish are pastors of Eastern churches; that is, 44 pastors have been educated in these Scandinavian Institutes and are now preaching in Congregational churches East. Of these, 12 are in Connecticut and 12 in Massachusetts. Our work is for the whole country; and for that reason we felt the perfect propriety of the Congregational Education Society calling this conference of Seminaries and Home Missionary Superintendents, that from a national point of view it might be considered. Had Chicago Seminary confined itself to work for American students, as all other Congregational Seminaries have done, it would have no financial problem. Even now, after all we have spent on these Institutes, were we to abandon them we could live within our income and what is given by the churches. It is this Home Missionary problem of meeting the call to preach to our foreign races which forms the problem of Chicago Seminary. For one year the Home Missionary Society gave us some aid; and the Congregational Education Society has for two years given us \$2,000 in support of this work; but the time has come when a forward movement is called for, to put this work on a living basis. We cannot go on much longer soliciting year by year for this deficit.

We were planning to form committees East and West to endow this foreign work, when Mr. Sewell's letter in the *Congregationalist* of August 4th challenged us in a friendly spirit to apply to Andover Seminary, for that institution had a large endowment and a very few students. This introduced a new factor into the problem, which may help solve it. I presume that topic will form part of our discussion.

The churches of the West and South are about unanimous in the conviction that Andover should not go to Harvard, and they are largely of the opinion that Andover should either move to Chicago, and with the Seminary there build up a great central institution to train men for the ministry among Americans, Germans, Swedes, Norwegians, Danes, Finns, and other foreign races, or that, if Andover cannot do that, she should, by extension work, aid in carrying on this much needed service. That Seminary might remain as she is, a Massachusetts corporation, and still stretch out her hand to help train men for these foreign races in all parts of our country.

HUGH McDONALD SCOTT.

*Chicago, Illinois.*

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#### REPORT OF THE SLAVIC DEPARTMENT OF OBERLIN THEOLOGICAL SEMINARY.

Three considerations have determined the character of the instruction and training given to the Slavic students of Oberlin Seminary: the needs of the mission field, the quality of the men, and the facilities at the disposal of the Slavic department.

With regard to the first, the problem to be solved, the evangelization of a particular element of our complex American population, has been steadily kept in mind. In this endeavor a number of factors has had to be attended to. First, the pre-vaillingly lowly and simple life of the people to be reached. This fact necessitated the caution that our workers be not educated either too much above their people or away from them. Yet, in the second place, the progressiveness of our people had to be remembered; the type of workers and preaching suitable to them two decades ago no longer would prove adequate, nor even ac-



ceptable, after twenty years of missionary activity. Again, the ever increasing number of those using the English language largely, or preferably, makes it imperative that our workers should be bi-lingual as far as feasible. These factors have tended to lengthen and broaden the course of instruction, so that from a brief two-years' course in the early 80's, the normal course has been expanded to seven years. But, in the fourth place, the occasional urgent needs of the mission field have made it imperative either to shorten the course of some students or else to interrupt their studies for a time. Most of those thus interrupted have had the opportunity to return and complete their normal course of study. With the progress of our mission work the number of such interruptions has steadily decreased, until at present they are almost unknown.

With regard to the second point, the quality of the students, improvements have also come with time. The increase of converts, especially among the youth, has made it easier to secure students and to exercise greater freedom in their selection. The eight men now on the ground were sifted out from a list of fourteen applicants, though two of these were merely put off for a year. Then the individual needs of the students have to be met. Some come fairly well prepared to take up a Theological course, some not at all. In the latter case, it has been found necessary in some instances to brush up their knowledge of the three R's. Again, some come with a good knowledge of English, and some with none. And as the bulk of the instruction is necessarily in English, the first prerequisite is to give them the mastery of English as a working language. Its value in the field has already been referred to. Then as personal abilities and aptitudes differ, each student is made a law unto himself. While a certain ideal or standard course, both as to time and subject matter, is maintained, this is kept elastic and is adapted and suited to each individual. The adapting is, however, mostly in the direction of expansion, the minimum requirement being never reduced. This minimum includes a working knowledge of at least two languages, English and the one in which the student is expected to preach, Bohemian, Polish, Slovak, Magyar, being the four foreign tongues in which our graduates are actually working. Then a



knowledge of the common branches, including such subjects as grammar, rhetoric, geography, history (American and general), the elementary sciences, the beginnings of mathematics, English and Bohemian literatures, and, in music, at least singing. The regular Theological work includes a knowledge of the English Bible and one of the Slavic versions; the philosophical studies of logic, psychology, ethics, and the philosophy of religion, Christian evidences and apologetics, elocution, homiletics, practical theology, church polity, church history, and systematic theology. Greek and Hebrew are optional.

This résumé has brought us to the third point in our consideration, the facilities that Oberlin controls for imparting such training to Slavic students as here enumerated. And here I am able to testify to the singularly happy condition of things found in Oberlin, which makes it in many ways an ideal place for the training of young men of foreign extraction for the great work of preaching the Gospel to their countrymen who have found a home in this Republic. Apart from the social opportunities and privileges afforded by a typical American community of international reputation, and overshadowed by a Christian denomination at once thoroughly evangelical, missionary, liberal, progressive, and not exclusive; the advantages which Oberlin College offers our young men are manifold and adequate. I cannot dwell on the social side of the question, for I must confine myself to the educational facilities.

The Slavic department is an integral part of Oberlin Theological Seminary, and that, in turn, is part of Oberlin College. The relationship among the various departments of the College are the closest. This enables a man studying in the Slavic department to reap the benefits of being organically connected with a large and comprehensive educational plant whose departments are all open to him. Does he need musical training? The Conservatory is on the ground to attend to his needs. This department furnishes free instruction in singing to all students of the institution, of which opportunity our Slavic students have always availed themselves. Some have also studied instrumental music in the Oberlin Conservatory. Does he need Academy instruction? This department has furnished not a little of the instruc-

tion given to our students. Generally where the student is competent, he is put on a more or less extended course of Academy training. At the present time two of our eight students will have completed the full Academy course before their graduation, and all are pursuing some studies in this department of the College. Does our Slavic student display more than ordinary ability and thirst for knowledge? There is the College department to satisfy that. Not a few have taken more or less extended courses in College, especially in literature, sociology, and philosophy. Even the Art School and Gymnasium stand ready to contribute to the education and training of our future missionary. And I must not omit the Oberlin public schools and the Oberlin Business College. We have employed competent teachers from the former privately to instruct our students who have had need of it, and the Business School has furnished cheap and good instruction in penmanship and business forms. Of course the two latter schools have no organic connection with the Slavic department, but their presence on the ground has been an additional advantage to our students, and has been actually made use of. The larger part of the work of the Slavic department is, however, done in the Seminary itself.

In conclusion it may be appropriate for me to add a word about the personal work of the speaker in the Slavic department. From what has been rehearsed, it will be seen that the work to be accomplished is above one man, or even two or three of them. The efficient work which the Slavic department has been able to perform is due to the combined efforts of the whole institution. The Slavic department is a department. Without the support of the other departments of the institution it could not, with one man to administer all its affairs, have accomplished much. Many of the studies above enumerated are taken in the regular departments of the Seminary, in the so-called Classical and Pastors' courses. Yet a goodly share of the instruction falls, of course, to the Principal in charge of the Slavic department. He has actually, during his twenty years of connection with the department, taught seventeen subjects and four languages. Of course this does not mean at the same time. In general it may be said that the bulk of the language and doctrinal work has

fallen to him. He has held himself ready to render the best individual services called for, and is willing to divide the honors of the success of the Slavic department with his colleagues in the work of Oberlin College as a whole. I may add that it is the policy of the Slavic department to encourage its graduates to seek a college education where practicable. This it expects them to aspire to after their graduation and a career of exceptionally efficient service in the mission field. Three of our graduates have attained to this ideal, studying in college while preaching to their own people. They have all succeeded in taking their B.D. This highest of scholarly attainments we expect a man to get for himself through individual effort, and he will be increasingly encouraged.

LOUIS F. MISKOVSKY.

*Oberlin, Ohio.*

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WORK OF THE SCHAUFFLER MISSIONARY TRAINING  
SCHOOL, CLEVELAND, OHIO.

Twenty-five years ago Dr. H. A. Schauffler began missionary work among the Slavic races in America. The large Bohemian settlement in Cleveland determined the place of initial labor, and from this center all other Slavic work in America has developed. The need of "native helpers" became at once apparent and to meet this The Schauffler Missionary Training School, then known as the Bible Readers' School, was established in 1886. Later it was endorsed by the Congregational Ohio General Association and by the Triennial Council. After Dr. Schauffler died in February of 1905, the school was newly incorporated under a local Board of Trustees, H. Clark Ford, chairman, and was placed upon the list of schools under the care of the Congregational Education Society.

From a single Bohemian pupil and a single instructor the school has grown to an average attendance of fifteen each year with a Faculty of five and a large number of well-known Lecturers. Seven nationalities have been represented in the school at the same time, and work has been done among more

than that number of races. One hundred young women have spent more or less time in training, and fifty-four have graduated. These young women have done pioneer missionary work in fourteen different states, under the direction of the Home Missionary Societies of five different evangelical denominations. Some work has been done among Italians, Germans, Russians, Bohemians, Poles, Slovaks, Magyars, and Americans. The larger work, however has been among the Bohemians, Slovaks, and Poles.

Their methods of service are as varied as their fields of labor. Some are in the congested city centers like Chicago, St. Louis, Cleveland, and Detroit; some in the great mining and manufacturing districts of Western Pennsylvania; some in the smaller towns and country districts of Minnesota or the Dakotas; some in the densely populated Polish centers of New England. By forming sewing schools, Sunday schools, cooking schools, clubs and singing classes among the children; by teaching English and music to young people; by house to house visitation, mother's classes, cottage meetings and social gatherings among the women these graduates are winning their way into the home life of their people and carrying to them the Gospel of Christ as no one else can do. By these sympathetic and womanly services they establish the nucleus of a church and create the necessity for a trained pastor who in his turn organizes the people, and carries on the work as a Christian Church.

The need for these trained young women among all our foreign races was never more pressing than now. Prof. Grase and Prof. Steiner have done much to emphasize this and to arouse the American public to a recognition of the place woman must have in the evangelization of our foreign peoples. And while the need of trained young men of foreign speech is urgent beyond words to express, none the less urgent, none the less vital is the need of the trained young woman to redeem the mothers and children, to redeem the home, to redeem the community, to redeem our nation.

MARY W. MILLS.

*Cleveland, Ohio.*



## CONNECTICUT AND THE STRANGER.

Connecticut must get busy with the stranger or she is failing to care for a large and constantly increasing ratio of her population. If the child, the parent and the grandparent are counted in Southern New England not one quarter of the people are of native birth. Immigration at the rate of a million a year, two-thirds of which is from Austria, Hungary, Italy, and the Russian Empire, is overflowing into New England till Massachusetts, Rhode Island, and Connecticut represent the most foreign section of the United States, with cities having a higher percentage of foreign parentage than New York, Chicago, or San Francisco. Not an institution of any description in Connecticut can be maintained with sole dependence upon the native stock.

What is our policy? The Old Testament took great interest in "the stranger within the gates." At Corinth Paul enunciated a clear-cut principle and declared an infinite truth. His policy was to preach Jesus Christ and he declared that the Gospel was the power of God unto salvation to *everyone* that believeth. Connecticut will stand by this policy and is proud of what this policy has accomplished in the days of Hooker, Davenport, Sherman, and Trumbull as well as in the later days. Conditions may change, but the power of God is surer than the eternal hills.

Missions among the Indians and the Moravians and later in the Moravian churches for the Germans run far back of present conditions. They indicate the trend of thought and method. Missions in behalf of the stranger belong to the last quarter century because of the incoming of the Scandinavians, who, in the country as a whole, make up one twelfth of the immigration since 1820. Each year Connecticut receives enough of these people to make a town like Norfolk, Madison, or Tolland, and in the last twenty-eight years twenty-nine Congregational churches have been organized, in all but three of which services are regularly held. The habits of these people in their native land and the work done in Chicago Seminary make it possible to secure pastors for these churches with reasonable preparation for their work, while the laity show commendable self sacrifice in supporting them.

Torrington has a French meeting house and parsonage with a church membership of 175. The constituency is largely Swiss.



There is one German church in Ansonia, but the bulk of protestant Germany in Connecticut is in the membership of our churches, for a record shows that at least thirty-three different nationalities are thus represented.

Seventy thousand Italians in Connecticut present a new problem. Shall we change our policy? Is the Gospel less a power to the Latin, the Slav, or the Hun than to the Yankee or the Puritan? The latest revision of the Scriptures does not hint this. But "these are all Roman Catholics." Yes, in name and probably all of them have been baptized. Yet the testimony is conclusive that only a small portion of them are under the influence and restraint of any church. It is safe to say that fifty thousand of them are outside of definite church influence. No appeal from any portion of the earth's surface is more imperative and none so near at hand.

This belongs to the last half of the quarter century chiefly because Southern Europe has within this time disgorged her Iberic and Slavic millions who have not loaded miles of immigrant trains to "the west" as did the Teutonic people who came between 1880 and 1890; but they have remained upon the Atlantic coast.

Baptists and Methodists are to be counted with the Congregationalists in the work of preaching the Gospel to the Italian. Results are to be reckoned in churches, missions, institutional work, lectures, civic assistance, deaconesses, missionaries, and ordained pastors. The business world, music, art, and valuable discoveries here also, as always, find their source and spring in the Evangel.

Italians have graduated from our colleges and Theological Seminaries, but no suitable provision has been made to train leaders for this rapidly expanding work. Some training has been obtained in Italy in preparation for other lines of effort. Some from the mechanical trades have developed admirable talents just as we have seen it with the Yankee. Grace, grit and gumption will outrank mere learning anywhere and any time. A stone mason has been a good missionary for the last ten years and when the first Italian Congregational church in Connecticut to worship in their own building looked about for a lot their pastor with his training saw, in what would be called a ledge of rocks, possibilities

which remind one of his ancestor who saw the angel in the rough block of stone. An Italian who was educated for a bandmaster rejoices in the care of a church of nearly one hundred members with an orchestra of boys and girls which would be heard gladly anywhere. At the State Conference in 1905 four Italian pastors were on the platform to the credit of all concerned, even, too, to the surprise of some.

A dozen points regularly, and as many more occasionally, are reached with the Gospel in the Roman tongue, and after an intimate knowledge of the work it may be affirmed that the results are richly commensurate with the expenditure, that the appeal for increase is imperative, that the general methods of work are approved and that the Italian leaders in the various enterprises, with a failure now and then just as we see it in all lines of endeavor, commend themselves both for their Christian motive and character and for their all-around capacity in their calling. They are "brethren beloved."

*Hartford, Conn.*

JOEL S. IVES.

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#### THE FINNS IN AMERICA, THEIR NEEDS AND DESIRES.

When we speak of the Finns we always mean the people that speak the Finnish language. This people belongs to the old Mongolian race. They speak the Finnish language, which is entirely unlike Swedish and all other languages. We find the root of that in the old Mongolian language. As the Finnish language differs entirely from all other languages, it is difficult for ordinary Finns to learn any other language. As to their ideas and nature, they are very much like the old Puritan Fathers. We have some 700,000 of these Finns in this country at present. But we have, also, another kind of Finns, who are of Swedish extraction. These people came to Finland during the time that Finland belonged to Sweden. Of these Swedish speaking Finns we have only about 15,000 in this country. The present need of the 700,000 Finns now on our shores is education. The Scandinavians have a number of different schools, and quite a few of them are

supported by our American friends. Our countrymen have only two higher institutions of learning in America, other than the Finnish department in Revere. These two institutions are struggling for their existence on account of financial difficulties, and very few can enter them because the students must pay so much for their education that only a few can afford it.

The greatest need of our Finns in this country at present is education, not only education that a purely Finnish institution can give, but American education, American ways and ideas, which should be interpreted in the Finnish tongue. The English language should also be taught to them. This is the kind of education that Finns need at present. I think, also, that your duty demands their education, for if you do not do it, we will very soon have a full Russian policy on our shores. What I call a Russian policy is the anarchistic socialism of which we have so much here already, that some of our political papers are full of it. It is a menace to our homes and threatens to ruin them and our children. So if you really intend to keep America at its present standard, it is necessary for you to open your schools to these immigrants, educate them to a higher standard. According to this, it seems to me more necessary to use the money to educate the new-comers to a higher standard in our old schools than to build new schools to keep up the present high standard.

The Finnish department in the Boston Evangelical Institute is going on its fourth year. In that time it has graduated one woman and four men. One of them has a pastorate in Jersey City and another in Worcester; one is an assistant teacher in our school in Revere, and one has entered a college in New York. Three others, who have not yet finished their studies, are on the field as follows: One has a pastorate in Ashtabula Harbor, Ohio; one is doing missionary work in New Hampshire, and one is an immigrant missionary in New York. Two causes have driven these students out of our school before completing their studies, one is the lack of means, the other is the need of workers in our field. This year I have thirteen students, ten men and three women. Fourteen applied to me to enter, but one young man could not come on account of lack of funds, but he intends

to enter next year. A number of young men are longing to enter our seminary, but the lack of means hinders them. One of my present students in the middle class got so hard up last month, and having a board bill to pay, he went to work in the Foss River Shipyard for two weeks, and then came back to school again. This is just to show how anxious our young men are to educate themselves the best they can.

Questions elicited the following additional facts:—

In religious work the Finns manifest excellent ability. There are among this people three organized religious bodies. One is called the Finnish Lutheran Synod and a second is called the Finnish National Lutheran Church. The latter organization includes some 30,000 members; but at present it has no educated ministers whatever. The third is our Finnish Congregational organization called the Finnish Evangelical Mission Union. The Finnish National Lutheran Church, because it has no educated ministry, has in these later years lost in membership just because of its lack of efficient ministers, and the same is true in the Congregational organization at the present time.

So far as I can learn, Finnish students for the ministry are willing to work for the evangelization of their own people, and do not wish to go among others. The number of Finns is constantly increasing at the rate of about four hundred a week.

KANE F. HENDRICKSON.

*Quincy, Mass.*



## NDAU RELIGION.\*

The task of explaining the religion of the Ndaue people is more difficult than one might think, for, at the outset, one is upon the debated question "What is Religion?" To attempt to prove that a people so ignorant, licentious, selfish, cruel, untrustworthy and unimaginative as are these possess a religion to many may seem unnatural and forced.

It is most natural to think of such a folk as without God and without hope in the world.

Moreover, the fact that some of the more intelligent heathen, though we have lived among them for years, still insist that the only God they know is the Missionary, and say that the Zulu Evangelist and interpreter is Jesus Christ, shows how very faint is their impression of who and what the Deity is. Surely then, such a people cannot be said to have even an idea of what religion is. True enough; but man is generally conceded to be a religious animal all the same. I shall not attempt to discuss this subject; but will satisfy myself with noting physical, mental, and spiritual phenomena, fancies, beliefs and practices in the lives of the Ndaus as indicate contact between their lives and the unseen world, leaving inferences and conclusions to be drawn by others. Nor shall I attempt any very precise classification of these phenomena.

I. Lunar celebrations. Notable are two — moonlight dances and a monthly day of rest. One would not be long among these people without having his attention drawn to the well-nigh universal custom of dancing in the light of the full moon, and he will not miss the apparent joy and abandon to which all give themselves in this festivity, dancing away until far into the morning at the time of full moon. Keith Johnson states that in his opinion all the Negro and Negroid races are Moon Worshipers. But among these

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\* This is the first of a short series of studies in the religious life of the Ndaue people, a branch of the Bantus, numbering some 400,000, among whom Dr. Wilder lives as a missionary. Comparatively little effort has been made to reach systematized results. Dr. Wilder's careful observations are intended simply to supply facts as to the religious phenomena of one tribe of "primitive" people. Eds.

Bantus there appears to be no thought of worship connected with this dance. In this ceremony there may be a reflection of the religion of their distant cousins.

The monthly day of rest — not so generally practiced, but very widely recognized, is this day once each month. This monthly Sabbath is an extraordinary fact, arresting attention at once. On it all field work is dropped — not even a child being allowed to play with a hoe on that hallowed day. The day is the next after the new moon appears. If the proper one could not be kept for any reason, then another day soon after is set apart. In certain ways the day is observed with Puritanical strictness. Punishment for breaking of the sabbath is inflicted by the Chief. Ordinarily the culprit is beaten with a hoe handle; but the penalty may be more serious, going even to the length of taking away the man's grain, goats, and even children.

When closely questioned as to why they fear to work on this day, they reply that, if they insist on working, the wild animals will certainly destroy their crops. The only other explanation for keeping this day is found in the statement frequently made that it is in honor of their dead Chiefs. But there seems to be nothing else in it which has any suggestion of religious observance. The custom is called *Rusere*. *Sere* means nine, and there may be some connection between the practice and this word. In this custom one finds a suggestion of a connection with the Spirit World.

II. Having noted briefly these periodic celebrations determined by the moon, I would note as a second general division of our material, beliefs and practices which concern the ultra human spirits. There are two classes of manifestations under this head, namely: *Mwari* and *Musikubvanthu*. As one follows these two subjects, he finds that here the Ndaou reflect some knowledge of a Creator and Preserver and Rewarder.

Of *Mwari* nobody seems to possess much knowledge. He is said to be a great Spirit, who has never been seen; although on several occasions persons claiming to be *Mwari* have appeared, one in the Beyeni District on the Lower Limpopo; and another, a woman, in the Umsapa Melsetter District. My informant him-

self saw the latter, a woman dressed in a most extraordinary fashion — beads, feathers, and skins hanging all over her. She did not act like the ordinary people who are supposed to “rise” with the Spirits. She simply claimed to be Mwari, and said that she was going to see the King Gungunyana. The people, as she passed along, accepted her as some great personage, clapped their hands to her as they do to their rulers, and gave her presents of food and ornaments. Questioned as to what the more intelligent think about the claims of these incarnate Mwaris, the reply always is: “Oh, they are just deceivers!” As to the real *Mwari*, some locate him in the ground; others place him in the heavens — “Mwari nyamdenda,” they say. Others again hold that he lives in the mountain tops; others make his abode the trees, and great rocks.

He is very generally stated to be the Creator of all men; some say he is also Preserver. But he does not project himself into the affairs of men, at least among the natives of the country with which I am acquainted. Neither sacrifices nor prayers are offered to him. I presume the Murimo of Ndebebeland is the same deity. Mwari is probably the best word to translate God.

*Musikubvanthu*, which being interpreted means the maker of men by means of rubbing two sticks together — as is done in making fire — is the ultra human Spirit who is reckoned the Preserver of mankind, especially of the Ndaui tribes. He is specifically known as the Rain Spirit. Of course it is quite natural for the people to decide upon the rain making power as the wisest with which to endow their great Preserver.

The history of illiterate peoples is short; and it is not difficult to trace Musikubvanthu to his origin. Early in the last century a man, Nyamkwimba by name, stole from the Rozis, living then just beyond Bulawayo, the rain which had been delivered into the custody of this tribe by — And here information is no longer to be had.

Nyamkwimba, with his precious but stolen treasure, made good his escape to the Sabi Valley, some three hundred miles to the East. Here he was overtaken by the Rozis, captured and decapitated; and from his head flowed a stream of water — and behold, the sources of the Great Sabi! I suppose he was killed

because he would not give up the rain, which he had discreetly handed to his sister who accompanied him in his flight. This sister, Tshapo, in turn delivered the rain to Nyamkwimba's son Mabota, wisely keeping a portion for herself. To this day the people say that the quiet, misty rain which soaks into the ground is Tshapo's rain, while the more masculine storms are the property of Mabota. Mabota established a kingdom on the highlands to the East of Sabi Valley where he became a renowned rain maker. Before his death he gave the rain to his son, Tshedoo. Tshedoo, however, mysteriously disappeared and has not been heard of since. The people continue to mourn his loss, and they profess to believe that he will return and usher in the millennium. He it is who sent the white man into the country, and when the white man is gone Tshedoo will reappear, and wars, pestilence, and famine will disappear.

In order to get around the difficulty of a corner being formed in the rain making business, the wise ones decided that if a rain making chief dies without having parted with the rain making power, his spirit may rise in any living person, though he be no relative of his. Mabota died with the rain secret. Not long after his death, when the people began to realize that Tshedoo was not likely to return, a man by the name of Mujakanja, of the neighboring Mapunga tribe, put in a claim to the vacant chieftainship. By his superior knowledge and general cleverness, he seems to have convinced the people that Mabota's spirit had risen in him and that, therefore, he was able to make rain. This particular imposter made a name for himself greater than that of his predecessors, and died at an advanced age in the year 1895.

I was acquainted with this man. He used to say that he himself had no power to make rain, but that it was the spirit of the Creator which came to him at certain times and worked through him. When the Spirit was upon him he acted very much like a person violently insane. I did not see but heard him, for he kept his hut while the fit was upon him. His replies to those who sought him for rain indicated that he calculated and gave answers accordingly. For instance, if rain did not seem to be near, he would refuse the offered present and call for one much greater. If the persons came from a long distance under



similar weather probabilities, he would say, "Go; you will get rain soon after reaching home."

Let the people once believe that he was possessed of the rain making power, and we can easily see how, by a little ingenuity, he could uphold the claim. Nor is it much more difficult to see how this man set up such a claim. In the first place, the question whether or not the rain is going to come does not trouble people until late in the season. The rainy season may be delayed one, two or even three months; but it is very rarely that no rain comes during the regular summer weather, so the would-be rain doctor does not have much difficulty in putting off his customers until the rain appears. The question which astonishes a civilized person is why do the people credit the claims of the rain makers at all? With all seriousness, I think it is due to the psychological fact universally characteristic of the genus homo: namely, that it loves to be fooled.

There is no doubt that the chiefs as far distant as Delagoa Bay sent to this man asking for rain. The following is an authenticated tale of how he was successful in convincing the Gaoa Chief Umzila of his rain making powers. Umzila did not at first accept the man as a real Rain Maker. He said that he was an imposter and would be put to death summarily if he was unable to fill with rain a certain dry pond which the Chief had decided upon. Curiously enough the pond was filled with water in the prescribed time, and Mujakanja forthwith converted his Royal Highness, and was installed the Great Rain Doctor. When asked why he allowed the rain to fall on the gardens of those who had not given him presents, he replied: "I love all men."

As stated above, this Spirit is the Preserver of the race. Not only rain does he send, but other blessings. When the locust plague appeared, the people complained to him. But he replied, "See; the locusts are meat,"—one might say like the quails of the children of Israel. In any case, the locust has become a very popular dish among the Ndaus.

Locally the belief in him is intense. For when Mujakanja died, his son and successor to the Chieftainship disclaimed any knowledge of how to make rain or how to get possessed with the Rain Spirit. Whereupon three of the neighboring chiefs sent a

body of armed men and forcibly deposed him, and would have killed him had it not been for the presence of white men in the district. The Chartered Company's local official wisely put a stop to this nonsense and reinstated the son. But though the Rain Spirit has thus lost his civil authority he has risen in the younger son who pretends to have received the Rain Spirit from his father. This son has discreetly moved over the border into the Portuguese Territory, and is there doing a rushing business in the Public Water Works.

GEORGE A. WILDER.

*Chikore,  
East Central Africa.*

## In the Book-World

### ORR'S PROBLEM OF THE OLD TESTAMENT.

Dr. James Orr, Professor of Systematic Theology in Glasgow, is well known as the author of a number of admirable books on dogmatic subjects. In his latest work\* he invades the field of higher criticism, with the unfortunate consequences which usually follow when a man attempts to write on themes outside of his own department. His standpoint and method are throughout those of the dogmatic theologian rather than of the scientific critic. The book opens with the statement on page 4: "The problem of the Old Testament, then, as it presses on the church from various sides at the present hour, may be said to be twofold. First, and most fundamentally, the question raised by it is—How are we to conceive of the religion which the Old Testament embodies, and presents to us in its successive stages, as respects its nature and origin? Is it a natural product of the development of the human spirit, as scholars of the distinctively 'modern' way of thinking—Kuenen, Wellhausen, Stade, and the like—allege; or is it something more—a result of special, supernatural revelation to Israel, such as other nations did not possess? Then second, How are we to conceive of the literature itself, or of the books which make up the Old Testament as respects their age, origin, mode of composition, trustworthiness, and, generally, their connection with the religion of which they are the monuments?"

Following out this method of considering first the religious problem and second the critical, in the second chapter of the book Dr. Orr discusses at length the religious significance of the Old Testament; and shows that, apart from critical conclusions in regard to composition, age, and authorship, the Old Testament commends itself to the religious consciousness as a genuine revelation of God. This argument is admirably stated, and with it all Christians will be in full accord. It is only when Dr. Orr proceeds to the next point of his argument that we must part company with him. Since the Bible is a revelation of God, he maintains that men who have no appreciation of it as revelation

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\**The Problem of the Old Testament.* By James Orr, D.D. New York. Charles Scribner's Sons, 1896, pp. 562. \$1.50 net.

are incompetent to pass judgment upon it as literature, and that theories of Old Testament literature and history constructed by rationalists can never commend themselves to men who realize the religious significance of the Bible. On page 17 he says, "From Eichorn and those who followed him—Von Bohlen, Vatke, De Wette, and the rest—the critical treatment of the Pentateuch received a 'set' in the direction of naturalism which it has, to some extent, retained ever since. Most of all is it true of that type of theory which is at present the dominant one—the theory which, to indicate the line of its origin, we might describe as the Vatke-Graf-Kuenen-Wellhausen-Stade one—that it is rationalistic in its basis and in every fibre of its construction. Yet it is this theory which, chiefly through the brilliant advocacy of Wellhausen, has for the time won an all but universal recognition in critical circles on the Continent and in English-speaking countries. Is it such a theory as Christian faith would ever have evolved from its own presuppositions? Can it ever be purged of its rationalistic leaven, and adapted to the use of the Christian churches, without a complete recasting on principles which are the direct antitheses of those which obtain in the schools in which it originated? We take leave to doubt it."

This argument is inadmissible for the simple reason that the scientific conception of the Old Testament and the religious conception of the Old Testament are reached by independent faculties of the soul, neither of which has any right to pronounce judgment in the field that belongs to the other. The scientific conception of the Old Testament is formed by the universal scientific method of induction from observed phenomena. The religious conception of the Old Testament is formed by a spiritual judgment of the regenerate man. Scientific criticism cannot discover God in the Old Testament any more than physical science can discover God in nature. As a good theologian, Dr. Orr knows that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; and he cannot know them because they are spiritually discerned." In his own admirable discussion of the Old Testament as revelation he shows that the religious judgment may be reached independently of all critical research. If, then, it is true that the man of science, as such, is incompetent to speak in regard to the religious significance of the Old Testament, it is equally true that the man of religion, as such, is incompetent to speak in regard to such scientific matters as composition, age, and authorship of the Old Testament books. The spiritual man, as such, receiveth not the things of science, for they are foolishness unto him; and he cannot know them because they are scientifically discerned.



To assume that a religious appreciation of the Old Testament gives one the capacity to decide for or against critical views in regard to the origin of the Old Testament, is as absurd as to say that a thing cannot have a bad taste because it has a beautiful color. The judgment derived through one sense may be correct, but it cannot invalidate an independent judgment derived through another sense. The physicist may analyze a musical composition and say, "I find nothing here but vibrations of the air, and what you call harmonies are merely coincidences of certain vibrations." He is right as far as he goes, but he is wrong when he asserts that there is no such thing as æsthetic value because he does not happen to appreciate it. On the other hand, if the musician says, "I know this music to be art of the highest sort, and, therefore, it cannot be vibrations such as the physicist asserts;" his judgment will be right so long as he remains in his own realm of æsthetics, but wrong when he passes into the other realm of science. The Roman Catholic feels the real presence of Christ in the sacrament, and, therefore, says, "this cannot be bread and wine, as it appears to the senses"; but notwithstanding, the verdict of the senses remains trustworthy; it is bread and wine, though it may be more than that. Many men have found God in the processes of the world, and they have said, "Because we find God in nature, therefore scientific conclusions of men who do not believe in God are worthless, and scientific theories constructed by these men, such as the doctrine of evolution, must be rejected by the Christian." This method of reasoning was extensively applied to science in the last generation, but now people have come to see that the religious attitude toward nature and the scientific attitude are independent, and that each may pursue its own line of investigation without the possibility of conclusions in either realm being overthrown by conclusions in the other realm.

The same thing holds true in the study of the Old Testament. Our conception of its value does not depend upon criticism, but upon religious insight; and since faith is not the product of criticism, it can never be overthrown by it. On the other hand, a scientific conception of the Old Testament is reached by the use of our intellectual powers, and conclusions reached in this realm do not depend upon conclusions reached in the religious sphere and, therefore, can never be overthrown by them. Instead of it being true that religious insight qualifies a man to pass scientific judgment, history shows that the reverse is sometimes the fact. Religious faith expresses itself in the current forms of science, and the religious man is prone to think that his religion and his science are inseparable. The Church has often been hostile to physical science, and each new discovery in astronomy, geology,

and biology has been opposed as atheistic. The best work in the physical sciences has often been done by men outside of the Church, because they alone were sufficiently free from dogmatic bias to pursue scientific investigations. The same has been true in the history of Biblical study. For the religious mind revelation has often been inseparable from the current conception of the historical origin of the Bible, and the Bible has seemed too sacred to be studied scientifically like other books. The result has been that sacred philology was first investigated, not by the Christians, who had the deepest spiritual understanding of the Old Testament, but by the Jews; and textual criticism, whose importance every one now recognizes, did not originate within the Church, but among the Humanists. In like manner higher criticism could not arise in the bosom of the Church, where, following Dr. Orr's method, scientific study has been made dependent upon doctrinal presuppositions, but it arose among the Rationalists, where no dogmatic interests were at stake. It is notorious that the best commentaries have not always been written by devout believers, for they have tried to force their theology upon the prophets and apostles; while Rationalists, who have had no doctrinal prejudices, have been willing to let the Biblical writers say what they mean. In Biblical science, accordingly, as in physical science, theology has often stood as a barrier in the way of recognition of the truth; and it will continue to do so until men of religious insight recognize that this insight has no value in a realm of knowledge, where the conclusions must be reached in a different way.

Since these things are so, Dr. Orr's method of approaching the problem of the Old Testament is fundamentally wrong and can only lead to confusion. We have no right to compare the results of higher criticism with our religious judgments, and to reject the former because they seem not to agree with the latter. Critical conclusions are not to be reached as corollaries of religious judgments, but independently on the basis of observed phenomena. Dr. Orr, however, without any attempt to examine the literary phenomena of the Old Testament, takes up successively the conclusions of modern criticism in regard to the history, the conception of God, worship, the ark, the tabernacle, and the priesthood; and pronounces these conclusions inconsistent with the religious conception of the Old Testament already formed and, therefore, untenable. This method is eminently unfair, because it represents the critical views as arbitrary theories, formed merely to undermine the authority of the Old Testament, instead of, as they really are, conclusions formed after a long and laborious examination of the phenomena of the Old Testament.

Having thus disposed of the conclusions of modern criticism

by this *a priori* method, Dr. Orr at last comes down to an examination of the phenomena of the Old Testament. The case is already settled before he looks at the facts; and, consequently, we can expect nothing here but the effort to explain away a large number of stubborn phenomena, which would have modified his conclusion if he had studied them carefully at the first. Here, also, the method is as unfair as in the earlier parts of the book. The striking facts on which the analysis of the Pentateuch rests are passed over in silence, and attention is focussed upon obscure details in regard to which the critics are still in doubt. The impression is thus produced that there is no agreement among critics and that the whole discussion is in a state of confusion. For instance, almost nothing is said about the double and triple narratives, which are the most striking evidence of documents in the Pentateuch, and the analysis is represented as resting upon an arbitrary assigning of certain words and phrases to one source and other words and phrases to another source. Nothing is said of the obvious independence of Deuteronomy from the rest of the Pentateuch, nor of the obvious independence of the priestly sections, but the analysis of JE is taken up, first, as though this were the key to the whole critical problem. As a matter of fact, everybody admits that there are great difficulties in the way of separating J and E, but this makes not the least difference, because J and E belong to the same period, and for practical purposes may be treated as though they were a single document. Even if no attempt were made to analyze JE, the modern critical construction of the Old Testament would be unaffected. In the whole discussion we see a large amount of learning displayed as to what various critics have thought, but a singular weakness in grasping the fundamental points of the critical argument and in attempting to meet them fairly. One is constantly amazed that a man of Dr. Orr's learning should be satisfied with the feeble arguments that he puts up in rebuttal of some of the critical positions. For instance, he reiterates the threadbare argument that writing was known for hundreds of years before Moses in Egypt and Babylonia, and, therefore, Moses must have given his people a written legislation, without considering the fact that the nomadic Semites have never possessed writing, and that the archæological evidence is conclusive that a form of writing adapted to the Hebrew language was not in use before 1000 B. C., and that the internal evidence of the Hebrew documents themselves shows us that nothing was committed to writing before that date, but that the Israelites depended upon oral tradition.

A very different conclusion would have been reached, if instead of following the medieval dogmatic method of working back-



ward from doctrine to phenomena, Dr. Orr had reversed the process and had worked up from phenomena to doctrine. A scientific treatment of the subject would have been to ask first, What are the facts, linguistic and literary, of the Old Testament? second, What theory can be assumed which will best explain these facts? and third, How are these conclusions reached in the realm of science to be co-ordinated with the conclusions reached in the realm of religious experience? This is the method which Dr. Orr himself would follow in relation to natural science, and it seems strange that he cannot follow it in the realm of Biblical science.

On the whole this book is a very unsatisfactory treatment of the subject, and one that is likely to do great harm because of the display of learning that it makes, and the artificial value that has been given it by the bestowal of the Bross prize. The way in which the jury was composed that awarded this prize is most peculiar. One was a professor of Ethics, another a professor of Philosophy, another a professor of Geology; and two of these were avowed opponents of scientific methods in Biblical study. What would be thought, if the decision in regard to a treatise on Geology should be left to a jury of theologians who had put themselves on record as opposed to Geology as godless. It is safe to say, that if this book had been submitted to a jury of professional Old Testament students, it would never have received the prize that has been awarded by this ethical, philosophical, geological jury.

LEWIS BAYLES PATON.

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Dr. F. J. Bliss's *Development of Palestine Exploration* gives in expanded form the lectures in Union Seminary on the Ely Foundation for the year 1903. This is a complete history of Palestinian research from the earliest times down to the present day. It begins with the mention of Palestine in the Babylonian and Egyptian monuments, in the Old Testament, and in classical writings. This is followed with an interesting and thorough account of the pilgrims—Christian, Jewish, and Mohammedan, who wrote about Palestine during the first ten centuries of the Christian era. The third lecture describes the accounts of the Crusaders and of later pilgrims down to the 15th century. Scientific study of Palestine first begins with Fabri, in the year 1480, and from this point onward the various travels are described down to Edward Robinson. A whole lecture is devoted to Robinson's researches, and there is a just and hearty appreciation of his importance in the field of Palestinian research. From this point onward the researches of Renan and his contemporaries, and the Palestine Exploration Fund are described. The final lecture exhibits the archaeological possibilities of Palestine, with



suggestions as to the character of the discoveries that may be expected in that country. Dr. Bliss is peculiarly well qualified to write such a book as this on account of his long residence in Syria and his personal experience as an excavator under the auspices of the Palestine Exploration Fund. (Scribner, pp. 337. \$1.50 net.)

L. B. P.

*The Outlines of Biblical History and Literature*, by F. K. Sanders and H. T. Fowler, is an admirable handbook of Bible study for advanced classes, or colleges. Its aim is two fold, first, to give a sketch of the times covered by the Bible, with an exhibition of the sources from which our information for each period is derived; and, second, to exhibit the way in which the Biblical literature arose in connection with the history. Both of these aims are legitimate. The Biblical and monumental records are sources for the history of particular ages, and also documents that are a product of their times. Usually the two aims are kept apart, one being treated in the history of Israel and histories of the ancient Orient, the other being treated in histories of Hebrew literature; but the combination of the two in a single work is perfectly feasible, and has many advantages for the beginner, who is thus given a systematic view of the entire field. This work is hardly more than a syllabus giving the main primary sources and references to the best modern literature on the subject. Nevertheless, abbreviated though it is, it is thoroughly readable. The standpoint throughout is the modern critical one, but pervaded everywhere with deep appreciation of the spiritual significance of the Biblical records. The book is provided with maps, and with an excellent bibliography. For colleges, or advanced Bible classes no better handbook could be suggested. (Scribner, pp. 233. \$1.25 net.)

L. B. P.

Professor Kent's latest book on the *Origin and Permanent Value of the Old Testament* is a popular survey of the present status of Old Testament criticism and of its bearing on Christian faith. He begins with an exhibition of the process by which the Old Testament has lost its interest for the average modern Christian, and then shows how it is to regain significance through historical criticism. One of the difficulties that the Christian feels in regard to the Old Testament is that its teaching is so often contradicted by that of Christ. Only as one comes to view it from the historical standpoint can one see how its teaching may be lower than that of the Gospel, and at the same time have possessed value for the age to which it was given, and permanent value in the growth of religion. The following chapters discuss the beginnings of revelation in the ancient world before the earliest documents of the Old Testament were written, and show how the special revelation to Israel presupposed an earlier ethnic revelation. The criticism of the New Testament is then taken up, in order to show in a field where the results are more certain the process by which a religious literature grows up. Then the Old Testament is studied in the light of New Testament analogy. The author brings out in an interesting way the parallel between the earliest narratives, epistles, and apocalypses of the New Testament and the growth of the Old Testament through the earliest histories, prophetic sermons, epistles, and apocalypses. An outline sketch is given

of the history of Hebrew literature and of the formation of the canon. In the fourteenth chapter an exhibition is given of the religious significance that the early narratives of the Old Testament gained through the modern critical interpretation. Finally, there is a chapter on the practical methods of studying the Old Testament, and one on the problem of religious education in our day. This book is similar in its scope and character to Professor George Adam Smith's "Preaching of the Old Testament." It should be read by every teacher and every student of the Bible. (Scribner, pp. xii, 270. \$1.00 net.) L. B. P.

The title, *Literature, its Principles and Problems*, which Professor T. W. Hunt gives his latest work, suggests a wider scope than this book really possesses. It is not a discussion of literary criticism in all its aspects, but merely of the æsthetic criticism of a special sort of literature. An accurate title would be "The Æsthetic Appreciation of Artistic Written Literature."

On page 24 the author defines literature as "The Written Expression of Thought, through the Imagination, Feelings, and Taste, in such an untechnical form as to make it intelligible and interesting to the general mind." This narrows the conception of literature to an unreasonable degree. It excludes everything that is not written, and yet a large part of the world's poetry, story, and lore has been transmitted for centuries in oral form. If printed books should go out of vogue, and phonographs should be used exclusively for the recording of thought, we should not cease to have literature, and in like manner expressions of thought that have reached a finished form and have been transmitted by word of mouth are just as truly literature as any written document. The Mishna, as it was arranged and taught by Rabbi Judah, was literature long before the schools of the rabbis thought of committing it to writing.

This definition also excludes books that do not appeal to the æsthetic faculty. The larger part of the writings of antiquity will have to be denied the name of literature on this definition. The annals of the Egyptian and Assyrian monarchs have no æsthetic interest, but possess a permanent value as records of the history of these nations. The book of Leviticus and Newton's "Principles" make no appeal to the imagination, feelings, and tastes, but if they are not literature, what then shall we call them? Of course, an author is at liberty to define as he pleases, and to limit his discussion in accordance with his definition; but it seems unwise to frame such a definition as will exclude the majority of books, leaving us no name by which to describe them collectively. A better procedure is to allow the name literature to stand in its widest sense for the permanent expression of human thought in language, and to describe the special forms that Professor Hunt wishes to discuss as artistic literature, or great literature, or *belles lettres*.

Having defined literature as meaning books which appeal to the æsthetic judgment, Professor Hunt insists that they should be studied only from the æsthetic point of view; and philological and historical criticism, which play such an important part in modern thought, he condemns as dangerous to the true appreciation of literature. On page 7 he

says, "the date of the composition of a poem or of its first appearance is made the all-important point; diction, meter, the order of clauses, the punctuation of the text, and kindred data are made the controlling subject of study to the subordination of the sense and spirit of the work and those generic elements that underlie and vitalize it. Modern European Criticism, and chiefly in German Universities, is gravely at fault in this particular, so as to make it a question of serious moment whether a student of literature does not lose more than he gains by thus controverting a prearranged order and unduly emphasizing the irrelevant." On page 37 he remarks, "Literature is one thing, linguistics is another. Hence, those among us who incline to make the study of literature purely, or in the main, philological, are guilty of confounding two lines of study that should be kept clearly distinct. Such an erroneous conception seems to be gaining rather than losing ground in our day, and unless checked in its progress, will work irreparable harm to the cause it espouses." Following out this conception of criticism, the book is a discussion of various points of view from which literature may be regarded in order to appreciate its æsthetic significance. Literature in its relation to science, to philosophy, to politics, to language, to life, to ethics, and to art, and the forms of literary art are discussed, but nothing is said of the problems of composition, age, authorship, etc., that are commonly included under the name of criticism. There are three possible ways of studying books, just as there are three ways of studying all other things, the scientific, the æsthetic, and the religious. The first views books merely as sources of intellectual information and is commonly known as the higher criticism. The second regards them as sources of emotional satisfaction, and is commonly known as literary criticism. The third consists in the devotional appreciation of such books as are adapted for this purpose. Each of these methods of study has a tendency to monopolize the field. The higher critic is apt to remain satisfied with the solution of the problem of the origin of a work; the æsthetic critic and the religious critic are apt to rail at the higher critic as a man who has no sense of true values in literature. Professor Hunt represents the second of these tendencies. For him nothing is literature which does not appeal to the æsthetic faculties, and there is no criticism but æsthetic appreciation. His book is a valuable and exceedingly interesting exposition of this type of criticism, but this is only one aspect of the subject. A complete criticism must make use of all three methods. Only as we understand the origin of a book through the results of philological and historical criticism, can we understand its true meaning. Yet when we have ascertained its historic sense our criticism is incomplete if we are not able to appreciate its artistic and its religious significance, provided that it is possessed of these qualities. (Funk & Wagnalls, pp. 403. \$1.20 net.)

L. B. P.

Mr. John H. Raven's *Old Testament Introduction* bears no date on its title page, so that one is dependent upon internal evidence to determine when it was written. Its theological standpoint, its method, and its ignorance of the results of modern scholarship seem to indicate that it is a translation from the Latin work of some Protestant divine of the 16th century. General introduction, including canon and text, is put before



special introduction, in order that one may be given a dogmatic conception of the Old Testament as a whole before he studies its separate books, and may thus be guarded against pursuing dangerous lines of investigation. Genesis, Exodus, Leviticus, Numbers, and Deuteronomy are treated as separate books, to each of which an introduction is given, and all were written by Moses 1300 B. C. Joshua has no relation to the Pentateuch, and was written by Joshua himself, or at least by a contemporary, 1200 B. C. Judges was written by Samuel, 1050 B. C. Samuel was written 1025 B. C. Isaiah was all written by Isaiah, 758-697 B. C. (note the extraordinary chronology!). The Psalms ascribed to David are authentic. All of the Proverbs, except the last two chapters (by Agur and Lemuel), were written by Solomon. Job is, with Luther, to be regarded as the work of a contemporary of Solomon. The Song of Songs is the work of Solomon. Ruth was written 1050 B. C. Esther was written in the reign of Artaxerxes Longimanus, 465-425 B. C. Daniel was written by Daniel himself during the Babylonian exile. Chronicles was written by Ezra, and is of equal historical value with Samuel and Kings. These internal evidences seem to speak clearly for the origin of this work in the 16th century. There are, to be sure, a few indications of a later date. At the end of the book there is a bibliography in which a number of fairly recent works are mentioned. It may plausibly be conjectured, however, that this is an appendix added by the translator out of the original Latin. A few mentions of later ideas in the body of the book may be explained, as the author does the post-Mosaic indications, in the Pentateuch, as due also to later interpolation. (Revell, pp. 347. \$2.00 net.)

L. B. P.

*The Problem of the Pentateuch*, by Dr. Randolph H. McKim, is a popular presentation in a course of lectures at the Virginia Theological Seminary of a number of positions with which we have long been made familiar through the writings of Hengstenberg, Keil, and other followers of their reactionary school of criticism. The modern scientific investigation of the Pentateuch is rejected because the New Testament cites it as "The Book of Moses." Writing was known in Egypt and in Babylonia long before the time of Moses, therefore, Moses must have written something. Many of the higher critics have been unbelievers in revelation, therefore, higher criticism cannot be true. If higher criticism were true, we should have to revise some of our ideas of Old Testament history and inspiration. This would be a painful process, therefore, criticism cannot be true. Modern scholars are not entirely agreed on all points of Pentateuchal criticism, therefore, we must abandon modern investigation and hold to the theory of the Jewish rabbis. Many good people, who know nothing whatever about the subject, have their doubts in regard to the value of Pentateuchal criticism, therefore, we would better let it alone. These are the sort of *a priori* arguments with which the author of this book endeavors to persuade his readers that there is nothing in the critical study of the Pentateuch. Although he entitles his book "The Problem of the Pentateuch," he scarcely ever touches those concrete facts in the Pentateuch which constitute the problem that criticism is called upon to solve. When, occasionally, he does come down to facts, he shows an



inability to grasp their true nature and scope, which proves that he knows the subject only at secondhand from the writings of those who are antagonistic to the introduction of scientific methods into the study of Biblical literature. (Longmans, pp. 135. \$1.00 net.) L. B. P.

Dr. Charles H. H. Wright's *Daniel and his Prophecies* is the best book on Daniel from a conservative standpoint that has appeared in many years. The author repudiates the fantastic futuristic interpretation which makes the book an outline of universal history, written in advance of the events; and also repudiates the invective against higher criticism which is a favorite weapon of the men who know least about higher criticism. The phenomena on which the critical theory of this book rests he admits to be striking and worthy of careful and unimpassioned discussion. He also admits that there are formidable difficulties in the way of the traditional interpretation which cannot be passed over lightly.

His method of approaching these difficulties is a curious one. One would suppose that the proper way was to consider first the age of the Book of Daniel. If it is not accurately informed in regard to the period of the Exile, and if there is no evidence of its existence before Maccabean times, then one must conclude that many of its statements are not predictions, but records of events that have already occurred. Dr. Wright inverts this method of investigation. "It is unwise," he says, "in the present state of our information to rest the defense of the Book of Daniel upon the historical narratives therein recorded." Instead of this he attempts to establish first, the predictive character of the book and then comes back to the narrative portions and argues that a book which shows such remarkable foreknowledge of the future must be credited in all its statements about the period of the Babylonian Exile, even when these are contradicted and unconfirmed by contemporaneous records. The predictive character of the book he seeks to establish in two ways: first, by the testimony of Christ and the apostles, who he thinks regarded the Book of Daniel as a distinct forecasting of events of their own times, and, secondly, by an exegesis of the book itself.

The question whether the Book of Daniel gives a survey of history down to the appearing of Jesus of Nazareth depends upon the interpretation of the second kingdom which is symbolized by the shoulders of Nebuchadnezzar's image and by the second beast out of the sea. If this represents the Medo-Persian kingdom considered as a single dynasty, then the third kingdom must be the Greek Empire, and the fourth the Roman. This is the traditional interpretation in the Christian church. Dr. Wright adheres to it, maintaining that, while the vision of the prophet does not extend down to modern times, it must be regarded as extending at least as far as the time of Christ. This view is the natural one, if one considers simply the events of history. The Babylonian Empire was succeeded by the Persian, the Persian by the Greek, and the Greek by the Roman, and there was no separate Median Empire. But the question at issue here is not what were the facts of history, but what was the conception of the writer of the Book of Daniel. When his statements are studied carefully, it is apparent that he believed in the existence of a separate Median kingdom between the Babylonian and the Persian. In 5:31

he says that "Darius the Mede took the kingdom." That Darius the Mede was a governor appointed by Cyrus is not hinted anywhere. It is contradicted by the fact that in 6:1 he represents Darius as ruling over the same empire that had been previously governed by Nebuchadnezzar. If the author of Daniel believes in the existence of a Median Empire between the Babylonian and the Persian, we must interpret his visions in light of this fact. From our point of view the second kingdom would most naturally be the Persian, but from his point of view, it can only have been the Median. This interpretation is, moreover, confirmed by the fact that what he says about these kingdoms corresponds more accurately with the Babylonian, Median, Persian, and Greek, than with the Babylonian, Medo-Persian, Greek, and Roman. Moreover, in the eleventh chapter the author comes down only to Maccabean times, as Wright himself admits, and since his visions are all parallel to one another, it is not natural to suppose that he means to come down any further in the visions of Nebuchadnezzar's image and of the four beasts. For all these reasons the view is most unlikely which represents the outlook of the Book of Daniel as extending beyond the Maccabean age.

This being the case, Dr. Wright gains no peculiar vantage ground for estimating the narrative portions of the book by taking up the visions first. The visions are of the same Apocalyptic literary type as those in the Book of Enoch, the Book of Jubilees, and other Jewish writings of the Greek period. Accordingly, the narrative portions must be estimated by the same standards as the narrative portions in other books. Since Daniel shows no precise knowledge of the Babylonian period, very little knowledge of the Persian period, and very exact knowledge of the Greek period, particularly of the times of Antiochus Epiphanes, we must believe that it was written in the Maccabæan age. If so, its accounts of the experiences of Daniel and his friends probably rest upon the same traditional foundation as the incidents of Babylonian history, and cannot be regarded as historical in any strict sense. Dr. Wright tries to show that the story of the fiery furnace and of the lions' den are not at all improbable, and that they must be credited because they are found in so remarkable a book as Daniel, but this argument scarcely carries conviction to the modern mind.

Apart from its strong traditional bias, this is a most useful book. The revised translation of Daniel which it gives is admirable, and the introduction is thorough and scholarly. The modern position is fairly stated and the author's inability to refute it makes this book one of the best recent defense of the critical position. (Little, Brown & Co., pp. 334. \$2.50.)

If even little books have their fates, the books of the Bible have surely their rights, and Job on his ash heap would have meditated still more grievous things if he could have foreseen the day of Dr. Peloubet's *Studies* in his book. Yet, on the other hand, a book is a book, even if it is also a very wrong headed commentary, and it is possible that the present volume has a use of its own. It is constructed very frankly for purposes of edification, and that interpretation is always chosen which gives most practical applications. Unfortunately, Job and his friends, and even the Lord—

with all reverence—as He plays His part here, are not always edifying in the Sunday school sense, and the poet of the book would have been much tickled at his imagery and paradoxes being thus turned into “lessons.” He would probably, too, have been grandly wrathful that his *sæva indignatio* and clean devotion to intellectual and moral truth should be thus perverted and played with. The upshot then is: Let the student of ‘Job’ learn in some measure what the book really says and means by the use of such commentaries as Davidson’s, Peake’s, Driver’s, and by such articles as Cheyne’s, in the ‘Encyclopedia Biblica.’ Then he may take Dr. Peloubet and get from him what edification he can. The “lesson” will often be a warning of the moral wrong of playing with fact, and the modern instances quoted will often turn to contrasts rather than comparisons. But thus used, the book may really be more than an awful example and may prevent some students from becoming too coldly intellectual in their methods and processes. Much more cannot be said. (Scribner, pp. xxxii, 116. \$1.00 net.) D. B. M.

In his preface to the translated edition, Professor Riggs of Auburn has not said too much of the appreciation which English readers should have of Bernhard Weiss’ *Commentary on the New Testament*. A half century of sane and vigorous exegetical and critical study, comprehensive in its extent, sympathetic in its spirit, and withal temperate in its use of scientific method, gives peculiar interest to these four volumes of smooth-flowing paraphrastic comment on the New Testament books. The results of a lifetime’s work are laid before us, without distress of the details by which they have been reached, or any display of the scholarly research which made them possible. To be sure they are the results which meet us in the former writings of the author, and those who are restless for the new will lodge complaint against this fact. But what right of scholarship has the student patriarch if he has not this—to gather up the fruitage of all his labors and present them to those who have known him for what he is? Those who have studied under the great men of the passing generation, who have been stimulated by their energies, illumined by their visions, and inspired by their strong and simple faith would not have it different. They can only wish that others may find in these last words what they themselves felt in them when they were new. (Funk & Wagnalls, 4 vols. \$3.00 per vol. net.) M. W. J.

When two such scholars as Jülicher in Marburg and Burkitt in Cambridge give out their latest judgments on New Testament criticism, and these judgments are essentially the same, it is a matter of no small significance that the position which they hold is against the present day drift that considers the historical element in the Gospels so hopelessly undiscernible that these narratives represent the sentiment of the early Church rather than the actual facts of the ministry of Christ. Jülicher’s views are contained in a brochure entitled “*Neue Linien in der Kritik der Evangelischen Ueberlieferung*,” Burkitt’s are given to us in *The Gospel History and its Transmission*—ten lectures delivered in the spring of last year at the Passmore Edwards Settlement in London, as the Jowett Lectures for 1906, and repeated for the author’s inaugural



course as Norrisian Professor of Divinity at Cambridge. They come to us in their lecture form and cover, after the introductory discourse, the following topics: (1) The Gospel of Mark: its Literary Originality, (2) Its Historical Value, (3) The Composition and Literary Character of the Gospels of Luke and Matthew, (4) The Teaching of Jesus, (5) The Gospel in Matthew and Luke, (6) The Fourth Gospel, (7) The Gospel Canon, (8) Marcion, or Christianity without History, (9) The Rivals of the Canonical Gospels. There might seem at first glance to be something lacking in the unity of the themes; but one has simply to read the book to discover that the author has before himself from the beginning a definite proposition which he brings to its completed treatment in the closing lectures of the course.

This proposition is that the result of modern historical criticism is not to diminish the historical value of the Gospels, but to disclose to us the fact that there is a much larger element of genuine history in them than a general view of the tendencies which influenced Christendom during the first century and a half of its existence might have led one to anticipate. (p. v.) The specific working out of this proposition discloses to us the fact, the more interesting because it has been apparently ignored by critics in their desire, on the one hand to relegate the Gospels to the category of pious stories, and on the other to isolate them from all literature by placing them in a category of inerrantly preserved records. The fact is that the reason why the Church came to select these Gospels from out the mass of those produced and offered to her favor was not because they ascribed to her Lord miraculous powers, for this the rejected Gospels did to a larger degree (p. 339), nor because they atmosphered Him with a divinity that isolated Him from men, for this again the rejected Gospels did in a supremely exaggerated way (pp. 233-235), nor even because of the Church's interest in the historical preservation of her Lord's ministry as a critically valuable thing in itself, for as a matter of fact the Church was not occupied with the details of Jesus' life (pp. 263-265) and knew not how to approach them critically if she had been (pp. 11-15) — the reason was because the Church was forced by the Gnostic philosophizing which destroyed the human nature of Christ to establish in permanent authority the authentic and historical tradition which beyond all other things brought this humanity to view (pp. 284-287, 331). That this tradition also presents the Christ as endowed with miraculous powers and as isolated from men in his consciousness of a sinlessness of life and a perfect spiritual fellowship with God is therefore all the more significant because these were not the things which laid hold of the Church as primarily the truths which needed to be maintained, and consequently were not likely to be the things which the Church imposed upon the tradition.

Of course, the author recognizes that the divine and miraculous idealizing of Jesus is not ascribed by the "psychological" critics of today to the Church of the second century, but to the disciples of Jerusalem and the first mission fields who constituted the early church, and he is free to admit, as all critics must, the subjective element in the historical writing which the Evangelists give us—but he points out that the in-



terest of the early Christians was eschatological rather than reminiscent (pp. 243, 246f), and that the church came into being in the period between the Baptism and the Crucifixion and not after the Resurrection and the Ascension (p. 79), so that again the elements are lacking which would make such idealizing likely even at the beginning. He sees clearly that the question is simply whether one is to hold that the pious sentiment of the early Church has created the Christ of the Gospels, or whether the historical fact of that Christ is responsible for the early Church, and he does not hesitate to take the latter view.

He gives the primary historical value to the Gospel of Mark (Lectures I and II), though in his Chronological Summary he has yielded in our opinion to the temptation of ideally periodizing the growth of the Canon, making the stages 40 years each. This leads him to assign the oral growth to 30-70 A. D. and the Gospel writing to 70-110 A. D.—placing Mark, therefore, as well as Matthew and Luke, after the destruction of Jerusalem. But if there is any worth in literary criticism, the contrast between the eschatological address of Jesus, as given by Mark and Luke, must show an essential difference between them with reference to the occurrence of the Jerusalem catastrophe. To get around this obvious difficulty by saying the address was early and the rest of the Gospel late for the sake of equally staging off the growth of the literature shows, to our mind, a lack in the scholarly handling of the question.

A more serious fault lies in his discussion of the controversy between Jesus and the Scribes (pp. 168-175). The author admits the demurrer raised by Montefiore against the aspersive treatment given by Criticism generally of Rabbinical theology. He is anxious to be fair to the Jews of Jesus' time and sees no more reason to deny the real spirituality of Rabbinical religion, because of what the Gospels say about such individual Scribes as came in contact with Jesus, than to disbelieve what the Gospels say about these Scribes because of the spirituality of Rabbinical religion. But to go on from this and to say that the real cause of quarrel between Jesus and the Scribes was "a quarrel between erudition and intuition, between traditionalism and originality" (p. 174f) seems to overlook the essential fact that the purpose of Jesus' mission was to do away with everything that kept man from God. Where law, whether from Moses or the Rabbis, raised such barriers, he said by word and practice it must go; where it did not, he emphasized by word and practice what it portrayed. This inconsistency is something more than "originality," however understood. Jesus' paradoxical treatment of the law in the case of the Leper (Mk. i, 40-44) gets its explanation from something deeper than "intuition."

The main fault of the author's position, however, is in his treatment of the Fourth Gospel, and the fault, apart from all question of the identity of the Evangelist and even from all apparent over-sensitiveness against the miraculous, lies again in what we feel is a failure of scholarly work; for freely as modern scholarship admits the subjective element in the Evangelist's presentation of his material, it hesitates to make him ridiculous. We cannot but believe that a more careful study on the author's part of the stage in Jesus' ministry when the discourses of this

Gospel were delivered, the surroundings in which and the audiences to whom they were spoken would have gone far towards accounting for many of the recognized differences between this Gospel and the Synoptists and saved him from a position, the logical consequences of which would destroy the very theme which his lectures in the main so ably defend.

For this theme and the wholesome way in which it is presented we are profoundly grateful. Few words are more needed today than those in which this scholar warns the Old Testament Critic, flushed with his Pentateuchal victories, that in the Gospel literature he does not have the same field for the display of his critical ingenuity as he has in the Books of Moses (pp. 11-16). If the newly developing science of Hellenistic Greek makes impossible the old worship of Semitism in the study of the Gospels and saves to their language the life to which it had attained, we must welcome everything which brings us into the historical naturalness of this literature's growth, even though it closes the false paths we have trodden and shows us the folly of the new ones on which we have been so ambitious to enter. (Imported by Scribner, pp. viii, 360. \$2.00.)

M. W. J.

A new *Life of the Apostle Paul* would seem to require some justification. This Mr. Edward H. Hall presumes to give when he adds, "as viewed by a layman." It is interesting, however, to find as we read along that the authorities that our author quotes approvingly are all technical theologians. Special training does not seem to have seriously disqualified them for their task, and we are wondering whether the lack of it is any real advantage? It happens that we have before us another *Story of St. Paul*, which comes to us from the pen of a professed theologian. A comparison of the two books will be both interesting and instructive. Professor B. W. Bacon's book bears the sub-title, "A Comparison of Acts and Epistles." And he tells us that "the criticism which underlies the present volume is based on the conviction that a hearty and sympathetic appreciation of the differences in our two sources for the life of Paul must precede attempts at combination" (Pref. vii). This conviction can hardly rank as an original discovery with Dr. Bacon, or distinguish him among modern writers on St. Paul. The value of a "sympathetic appreciation" of the possible agreements and supplemental character of the two sources does not seem to have been a "conviction" with our author. Dr. Bacon tries to divide his work into two parts: The story in the light of the letters, and the letters in the light of the story, but without great success. The fact is he talks on both phases of his subject in each part of his book. This was inevitable, and is not a serious defect. Another and the usual way would have been to have criticised the sources—the Acts and the Epistles—before undertaking to tell the story. But Dr. Bacon was preparing the lectures for popular audiences, and he needed to get his character on the stage to enliven the interest. The first lecture is given to the "formative influences." Particular attention is called to the Hellenistic Stoic environment in which Saul spent his early days, and to the influence upon him of such works as the Wisdom of Solomon. Our author reverts to this thought

in his second lecture which deals with Paul's conversion and vocation. Of the "intelligible factors" in this conversion Dr. Bacon names four: The purely physical, knowledge of Christian doctrine, the autobiographic soul-conflict described in Romans vii, and the grace of God in Christ. We are not to understand that there was any external physical manifestation of the Risen Lord. The three conversion stories in Acts destroy one another and leave no tale behind. Turning now to Mr. Hall's book we find the first chapter devoted to "the convert." Here again the accounts in the Acts annul one another. But our layman author's explanation of Paul's conversion is neither so interesting or so instructive as that of technical theologian. Mr. Hall devotes his second chapter to the missionary, and Dr. Bacon speaks of the propagation of the Gospel as a world-religion. The attitude of each of our authors toward the Book of the Acts now comes out clearly, and their cavalier treatment of the work is much the same. They also agree in general as to Paul's relations with the Twelve. Dr. Bacon refers to the latter as "comparatively heavy-witted Galileans," and says that "long before they had begun to think of looking beyond their petty province . . . Paul had begun systematic and vigorous labor, on a purely universalistic basis, at Damascus." Mr. Hall speaks of Acts as "an anonymous document of wholly uncertain origin and age." He does not seem to have read Ramsay, or Harnack's recent work on Luke. The next two corresponding chapters deal with the Jew and the Gentile, or the understanding in Jerusalem and the misunderstanding at Antioch (Bacon). The layman here makes a poor showing beside the technical theologian. The former touches only the surface of things, while the latter penetrates to the heart of the question at issue between Peter and Paul. This is one of Dr. Bacon's most interesting and brilliant chapters. We seriously question, however, whether Paul's "rupture with the Jerusalem church in the person of Peter and with the Antioch church in the person of Barnabas" was as violent and as broad as our author concludes. Luke is declared to be utterly wrong "in his representation of how the great dispute was settled," and "is yielding to his constant tendency" to glorify the Apostles and Elders in Jerusalem. Of course, Mr. Hall does "not forget that the Acts is nowadays considered an untrustworthy guide in these matters." Still he thinks "our chronicler shows no more bias [regarding this controversy] than others of his class and is honestly trying to tell a true story," and "if there was bias on one side, no doubt there was a little on the other also." Paul was also human and his head was hot and humming. But Dr. Bacon rings the changes on "the reticence" of Luke, which he thinks oftentimes amounts to intentional perversion of the truth. Mr. Hall closes his work with chapters on the mystic, and the theologian, but these need not detain us. Dr. Bacon devotes a lecture to the founding of the Greek churches and battle with the Judaizers. He insists that Paul did not deliver to the Galatian churches "the decrees for to keep, which had been ordained of the Apostles and Elders that were at Jerusalem." The final chapter of the story part of the book is entitled "The Ambassador in Chains," and it is in many ways the most suggestive of all the lectures. The Diarist is heartily commended among other things for his graphic description of



the sea-voyage, but the Apologist is gently ridiculed for repeating "his stereotyped formula of the presentation of the Gospel first to the Jews, then, when these are mainly unbelieving, turning to the Gentiles," Q.E.D. In the second part of his book Dr. Bacon devotes a lecture to the letters of the second missionary journey, and another to the letters of the third journey. Then he takes up the Christological letters, and ends with a lecture on the revelation of the mystery and a farewell to the churches. The treatment here is sympathetic and the interest is maintained to the last. For our part we much prefer the work of the theologian to that of the layman and our guess is that most other readers will also. ("Paul the Apostle," Little, Brown, pp. 203. \$1.50. "Story of Paul," Houghton, Mifflin, pp. x, 392. \$1.50).

E. K. M.

It is a matter of considerable significance that the American Tract Society should undertake to publish a series of nine volumes on "The Teachings of Jesus." Some of the authors are in the active pastorate, but the majority are or have been teachers in Theological Seminaries of various denominations. The whole series is under the editorship of Dr. John H. Kerr. Before us lie the two latest of these volumes, that *Concerning the Christian Life*, by Dr. Gerard B. F. Hallock, and that *Concerning the Future Life*, by Professor Willis J. Beecher. Taken together they will indicate the scope of this enterprise. It aims at putting within reach of the educated, non-technical, reader a full account of the teachings of Jesus. On the whole, and naturally, the position occupied is conservative. One does not hear of differences between the gospels. Even the words of the Apostles are freely cited to establish the truths under discussion. Indeed Dr. Beecher says explicitly, although carefully, that "within certain limits we have a right to infer the teachings of Jesus from those of His early disciples" (p. 108). This is a sound principle applied in other fields of historical investigation, and Dr. Beecher is evidently cautious, though free in his use of it. But Dr. Hallock seems to observe no limits. Dr. Hallock's chapters are characterized by earnestness, fullness of illustration, and directness of application. They contain some capital stories. Regarded as general expositions of practical Christian truths they ought to be very useful in the hands of young inquirers. Dr. Beecher's discussions, on the other hand, are more consecutive in their development of the topics, and use the critical method. For instance, he discriminates as to the Gospels between the elements of the teaching of Jesus which are due to the Old Testament, to the development of the scribes, and to the working of His own mind respectively. He distinguishes again, and with great wisdom and clearness, between the physical setting and the underlying realities in the New Testament doctrine of the Future Life. Dr. Beecher's book opens with references, quite in the modern spirit, to the hopes of immortality among other races, and then discusses the place of this great hope in the Old Testament. While we agree with him as against those who would suggest that the Hebrews had no idea of a future life at all, we are convinced that he has put the matter on an unsafe basis when he says that the old Scriptures "are saturated" with the idea of a future state "rather than destitute of it" (p. 48). Two



facts are common to both of these volumes: that they are more concerned with the general truths of the New Testament than with the Teaching of Jesus in the definite sense of that word: and that they are both full of a warm Christian feeling, which is of great practical value. (Am. Tract Society, pp. 197 and 193. 75 cents each.)

W. D. M.

Two further volumes of the same series are before us. The one *Concerning Christian Conduct*, by Dr. A. C. Zenos, is an excellent little handbook of the ethics of Jesus. Written by a competent scholar, and with due regard for all critical problems regarding the literary sources of our knowledge of Jesus' teachings, the discussion is free from all technicalities, brief yet comprehensive, logical in method, simple and clear in statement, and loyal in all respects to the authority of Jesus. The other book *Concerning the Holy Spirit*, by Lewis B. Crane, is less satisfactory. Perhaps this is due largely to the inherent difficulties of the subject, for confessedly it is not easy to arrive at wholly satisfying results in the study of Jesus' teaching concerning the Holy Spirit. In such a study it is simply impossible to avoid the question of sources, especially the difference between the Synoptics and John. The author seems to be conscious of this difference, but not of its significance for his subject, and he therefore fails to place his discussion on the right basis at the start. Furthermore, the author reads his Gospel statements from the point of view of the fully developed church doctrine of the Holy Spirit, which is really fatal to a true inductive study of Jesus' teaching on the subject. (Am. Tract Society, pp. viii, 169, and xii, 175. 75 cents each.)

E. E. N.

Another brief discussion of the Teaching of Jesus is contained in Professor A. T. Robertson's *Keywords in the Teaching of Jesus*. It is a good outline of its subject. Dr. Robertson, unlike the authors referred to above, confines himself almost exclusively to the material in the four Gospels, John being cited *pari passu* with the Synoptics. The pages are again full of the devotional spirit, and ought to be of great service in many a Pastor's Bible Class. (Am. Baptist Pub. Soc., pp. viii, 128. 50 cents.)

W. D. M.

George Matheson needs no introduction to the readers of the RECORD. His *Representative Men of the New Testament* is just what one would expect from him: character sketches full of suggestiveness, all evidencing that cultivated spirituality of which he was so long a living example. There is no criticism or any other disturbing element in these sketches. He accepts the New Testament statements as reliable and seeks only to read from them the experiences through which John the Baptist, Nathaniel, Nicodemus, and others passed in their contact with Christian truth. Sometimes we suspect that he is reading into the texts of the New Testament thoughts that are not there, but it is all so helpful and true to Christian experience in general that we can overlook such technical faults. (Armstrong, pp. 352. \$1.50 net.)

E. E. N.

Of books for young people there is no lack, but of really good books there are all too few. Mrs. Grace T. Davis' *Hero Tales of Congregational History*, just issued, we have reason to believe is one of the few. At

any rate, this book deserves to be commended as a praiseworthy effort in the right direction. Our hope is that it will prove so successful that other writers as gifted and judicious as Mrs. Davis will be induced to undertake a similar kind of work. (Pilgrim Press, pp. 237. \$1.00.) s. s.

The Rt. Rev. Henry C. Potter's *Reminiscences of Bishops and Archbishops* is sure to prove interesting to a wide circle of readers, both lay and clerical. It is unquestionably true, as the author suggests in his preface, that the most interesting and valuable element in history is the element of personality; that the story of great movements and events in church and state has real value and importance mainly so far as the reader is brought into intimate acquaintance and relationship with the great souls that stand back of those movements and events. It is a noble company whose society we are invited to share in these pages. The sketches include personal recollections of ten Bishops of the Protestant Episcopal Church, and of Archbishops Tait, Benson, and Temple, of the Anglican Church. These sketches are in no sense biographical. Whatever is of a churchly and official nature is frankly omitted, the particular aim in each instance being to supply, so far as the writer's memory permits, such personal incidents and bits of conversation as will best reveal the true character and spirit of the man. (Putnam, pp. 225. \$2.00.) s. s.

With the issue of his third volume on *Christian Missions and Social Progress* Dr. James S. Dennis brings to completion his almost monumental work on the subject. Twelve years of patient labor, which the eminent author has devoted to the preparation of these three volumes and the statistical summary, have borne most valuable fruit for the cause of missions. The present volume is a continuation of the topic which began in the second volume. The author acknowledges the infelicity of continuing the lecture style through three volumes which contain the expansion of the original six lectures of one hour each. But though this is a just criticism of the author's work, the richness of material, the accuracy of the scholarship, the abundance of the detail, and the thoroughness of the whole method of treatment is such that one feels no disposition for criticism of minor matters of form.

The present volume is full of material illustrating the social results of missions in lines of education, both for brain and hand, in the general intelligence, and the removal of objectionable social customs which tend to develop the higher life of society. He then discusses the results which touch more closely national life and character as they concern judicial procedure and the amelioration of administrative methods, as well as improved standards of government service and the improvement and furthering of international relationships. Further are discussed and presented the results which affect the commercial and industrial status of society, with a final chapter on results of social value, traceable to reformed standards of religious faith and practice. Any such presentation of the Social Results of Missions must gain its significance from the bulk of the detail, and Dr. Dennis has done wisely to include within this large volume so much of detailed presentation. The value of the volume is greatly enhanced by the insertion of something like 150 illustrations which of them-

selves are a convincing argument for the thesis which the author is upholding. The excellent bibliography opens to the student of missions wide opportunity for further study, and the ample index to the three volumes places at his disposal the rich stores of information which Dr. Dennis has brought together into these three stately and most significant books. We would congratulate the author on having brought his great work to such a worthy close. Yet more would we congratulate the cause of missions on having found a historian and advocate so learned, so wise, and so patient as Dr. Dennis. (Revell, pp. xxxviii, 675. \$2.50 net.) A. L. G.

It is hardly possible to run through such a volume as *Students and the Modern Missionary Crusade* without feeling much the same effect that the Nashville convention, of which it is a record, must have produced. In this, indeed, is its great value. There are papers in it, it is true, which are real contributions to their subjects and contain fresh ideas and information. Such—a few out of many—are Dr. Karl Fries's on missionary life in continental universities, Dr. Lankester's on health, Sir Henry Durand's on missions as a diplomat sees them, L. F. Esselstyn's on how he preached in a Persian mosque, A. W. Greenman's and J. L. McLaughlin's on Latin America, Dr. J. L. Barton's on the Levant, J. A. Macdonald's on the secular newspaper and missions. These and others can be read for what they separately tell. But undoubtedly the value of this book lies in its cumulative working. Through it all a certain number of fundamental conceptions are hammered in with blow on blow, and its effect on its readers will be unquestionably great. Probably, in the case of each reader, one particular paper will give the last stroke, but that stroke would have availed nothing without the iteration and reiteration which preceded. It is thus an excellent illustration of Napoleon's one useful figure of rhetoric—repetition. For this continuous influence then, it should be read, and it is well worth diligent reading. (Student Volunteer Movement, pp. xvi, 714. \$1.50.)

D. B. M.

Nobody can at the present time afford to be surprised at any sort of a theory as to the relation of the material and the trans-material. The old fashioned medium and the new fashioned member of the Society for Psychological Research, Mrs. Eddy and Sir Oliver Lodge, all sorts and conditions of men, are talking about the things we know and the things we don't know, and are showing how they can be mutually explanatory and reciprocally obfuscating. The most athletic skepticism cannot throw the whole thing out of doors, and the oesophagus of the sturdiest credulity is insufficient for the whole bulk. Mr. Joseph Hamilton has contributed a book to the literature of the phenomena of the immaterial, which he calls *The Spirit World*. He approaches the subject from the Biblical side and is interested to note how much there is in the Book that takes for granted the reality of supernatural, or "super-physical" powers and agencies. The presence of this element leads many to doubt the reliability of Scripture. Mr. Hamilton is desirous of advancing theories of the relation of the natural to the supernatural that shall make the reasonableness of the Bible in this respect shine forth. The way out of the difficulty is to appreciate that the world of the material and the super-physical are not



separated by a gulf, but that there is the ready possibility of the transformation of one into the other by evolutionary analogies; so that it is altogether to be expected that there is, for example, a world of angelic beings in ready communication with those here. Such a general theory he finds of great service in explaining, e. g. the falling of the walls of Jericho, where he makes it perfectly clear from both Scripture and reason that it was a host of angels, who, on the shout of the people, threw down the walls. Similarly the manna in the wilderness was produced by a natural and easy transformation of the non-physical into the physical. Anybody can readily appreciate that if super-physical angels can cast down material walls or take on visible human form that non-physical substance could readily appear as grains of matter like coriander seed. Perhaps the most instructive, not to say entertaining section of the book is a sort of aside thrown into the discussion of "Celestial Bodies," in which, by the finest scholastic argumentation, the author proves that God can have no sense of humor. One argument is in substance as follows: Too much humor is a bad thing. Since God is infinite, if He had humor at all He must have it in an infinite degree, which would be very bad indeed. Hence it is clear that humor is wanting in the divine nature. One ventures to be grateful that his finitude allows him to have it when he considers such serious mindedness. (Revell, pp. 274. \$1.50 net.) A. L. G.

The Open Court continues to make Philosophical Classics accessible to the holder of the slender purse. Fichte's *Vocation of Man*, translated by Dr. William Smith, and with an introduction by Dr. E. Ritchie, is a useful addition to the similar volumes already issued. (Open Court Publ. Co., pp. xiv, 178. Paper. 25 cents.)

It is impossible for the younger men of the present day to at all appreciate the intensity of suspense with which, in 1881, the appearance of the Revised Version of the New Testament was awaited, and it is difficult for the older men to revivify their emotions at that time. For years there had been talk of corrupt texts, and rumors of wrong translations. There was a vague consciousness of an impending peril. Men feared lest somehow they had believed a lie. They felt, if they did not see, the chill spectre of the thought that perchance it might be proved that the whole historic fabric of Christianity since the Reformation, perhaps since the early centuries, rested on a tottering foundation, and that a new faith must be founded on a new scripture. In twenty-four hours the terror was dispelled. Men found that, in spite of the lower criticism of the text the new and the old Bible were substantially one, and in a moment the whole discussion resolved itself into a question of the literary excellences and defects of the two English versions. In more recent years a precisely similar dread has been engendered by the portent of the onrolling thunder clouds of the higher criticism. It has been impossible to confine the disturbance in the critical atmosphere to some Jerusalem chamber, and the thunders of ponderous assertion and the forked lightning of detailed investigation have well-nigh deafened and dazzled many. The fear has been the same—that somehow it might be made to appear that a new Christianity must be struck out, based on the



results of new historic studies, and that this new Christianity must break away from the religious concepts which had fashioned the religious life of the centuries which are known as Christian, and, with the help of a new scaffolding of religious ideas, build up a new edifice of Christian faith.

It is accordingly singularly refreshing to find an author who is so far familiar with the "latest scientific results" as to appreciate that it is still going to be practicable, after higher criticism has brought to relative completion its work, to treat as substantially true the narrative the Gospels give of the life, character, and significance of Jesus, and that it is still quite possible, without endless discussion of single and double sources, etc., to treat in a broad and scholarly way the great fundamental and continuing truths about Jesus Christ and the religion centering in Him. This is what Rev. D. S. Cairns has done in his *Christianity in the Modern World*. It is long since we have taken up a more refreshing book. In the first place it is written in a style singularly clear and flowing. Then the author shows an unusually keen instinct for the central point of a discussion, and an unusually well balanced judgment in recognizing the truth in modes of thought often treated as contradictory. Moreover, without trying precisely to do so, he makes apparent the main currents of discussion in respect to Christianity and evaluates them excellently. Recognizing, as we all must, that modern discussion turns on the interpretation of the personality of Jesus, he discusses in five admirable papers what he esteems to be four of the central, "distinctive ideas of Jesus on which his life and character rest. These are: (1) The Divine Fatherhood; (2) His own necessary place in the spiritual realm as Mediator of the New Life; (3) The Freedom and Responsibility of Man; (4) The Kingdom of God." It is throughout a wholesome, timely, and able discussion. It is good enough and rich enough to deserve the index which it lacks. (Armstrong, pp. vii, 344. \$1.25 net.)

A. L. G.

Mr. V. T. Storr, fellow of the University College, Oxford, was chosen to give the first set of lectures established in the University of Cambridge in 1904 by Dr. Stanton Ely, Professor of Divinity, on the Philosophy of Religion and Christian Ethics. Mr. Storr selected as his theme, *Development and the Divine Purpose*, and he has given us in the published volume, a singularly calm and well-balanced discussion of the argument from design, especially as affected by the theory of development. His method of beginning his discussion by contrasting in concrete particulars and in fundamental principles the respective attitudes of Paley and Darwin, is a very happy way to introduce the theme, and leads easily and precisely to the analysis and discussion of the whole subject of the relation of the idea of development to the category of purpose, and its significance in the effort to shape the theistic argument. The reader is carried in a natural way over the history of the discussion that has been so active since 1859, and at the same time is led into an excellent analysis of the content and scope of both the concept of Development and that of Purpose. It is on the whole a most exceptionally clear and valuable discussion of the history of modern discussion of the Teleological Argument, and at the same time an admirable analysis of the present stage of thought in respect to this topic. (Dutton, pp. xii, 287. \$1.50.)

A. L. G.

Rev. G. A. Johnston Ross, in his interesting book on *The Universality of Jesus*, has set himself to a fascinating and most significant theme. He recognizes that as the personality of Christ became in the past entangled with a dogma of the person of Christ, it came to be remote from the life of the individual Christian. So in the present time of historic study, when Jesus is put with such surpassing clearness in the environment of his time, the very perfection of the historian's skill in this respect again puts Him away and leaves Him as one among many men in a far away niche. The author would try, therefore, in the interests of the religious life, to undertake such a study of the portrait of Him as given by the Evangelists that we shall the more clearly "see in Him, not one man among many imbedded in and bearing the impress of a limited environment, but the lonely figure of the One Universal Man, spacious, catholic, eternal, our norm and archetype." This he does by calling attention in a dozen brief chapters to certain facts, incidents, habitudes of Christ's life, and to certain characteristics and potencies which he manifests, which by themselves, and supremely taken together, produce on the religious spirit the impression of the Universality of the Master. As the result the author succeeds in producing on the reader not a little of the impression he seeks to make. One turns from the reading of the book with a renewed appreciation of the unique power of the picture that has captivated the religious imagination of twenty centuries, and with a quickened sense of the unique worth of that portrait for his own soul. (Revell, pp. 124. 75 cents net.)

A. L. G.

When one reads a title like *The Evolution of Religions* one is hardly prepared to find that the book bearing it contains the meditations of a retired lawyer on his leisure reading. But such Mr. Edward Bierer, the author of the work before us, tells us is its contents. We are grateful for this introductory word, for we find ourselves immediately *en rapport* with its contents. From a work written under such conditions one does not expect precise and accurate scholarship, and the book does not disappoint the expectations. It is interesting as a psychological study and as a bit of autobiography of a religious faith, which through much reading and various discussions has found itself at the end assured of the ethical and religious supremacy of the Bible for all time and of the worth of a human, but eternal Christ. The author evidently derived no little profit from the reading that led to the writing, and no little edification from the writing itself. (Putnam, pp. xviii, 385. \$2.00.)

A. L. G.

There are many signs that Theological discussion is likely to swing back upon the fundamental problems, which have ever occupied the mind of the church in its days of great achievement. The notion that religion can live on as a beautiful sentiment, the golden glow on the peaks of experience, or that Christianity can maintain its dominance without defining itself, is dying. And indeed it ought to die if the Christian religion is to take its supreme place among the contending forces of history. Among these signs we must reckon the unusual number of books appearing this winter in the department of Systematic Theology, and among the most interesting of these may be placed that on *Christ and the Eternal Order*, by

Professor J. W. Buckham, D.D., of the Pacific Theological Seminary. The book is divided into three Parts, which are entitled respectively, The Significance of Christ, Aspects of Christ, and The Potencies of Christ. Our author starts from the affirmation that "The Historic Christ alone is insufficient to interpret either humanity or nature." What is needed is the Eternal Christ. He is found in that Word of God, that Son of God, who not only has his place eternally in the life of God, but is the ordering principle of the universe. He is immanent in the whole history of man, the Source of all virtue and all praise. Dr. Buckham avoids the use of the usual word "pre-existent" and substitutes for it the two terms "pre-present" and "pre-potent" to express the idea that before the Incarnation the living and eternal Word was in essential and living relation to the world. In the incarnation He interprets God and Nature and Man. Under the "Aspects of Christ" the most significant and difficult topics are "The Eternal Christ" and the "Cosmic Christ." The position is boldly taken that "the very existence of personality, as well as the natural communication between persons, necessitates a Logos philosophy" (p. 90). So closely does Theology relate itself with metaphysics! There is much here which we should have liked to see our author work out in detail. In fact one of the few criticisms of the book would be that it takes up strong positions like this without giving us those reasons which the psychologist and the metaphysician demand. The positions satisfy the Christian consciousness, they have the assent of those theologians who already sympathize with the author. But the philosopher who approaches them to see what theology is saying today, may indeed be surprised and may be interested, but he is left wondering as the author passes swiftly on. And he too passes on. On the method of the Incarnation some very strong positions are taken, as in the saying, "The Logos is intensely personal but not individual" (p. 101). And again, "Before the Incarnation the Logos was in *men* genetically, partially; in the incarnation he took possession of *one man*, completely controlling his whole being, raising his humanity to its highest exercise and fusing it with Deity" (p. 102). It is exactly at this point that vagueness becomes the refuge of our current Christology. Of course there must be "a divine mystery," as our author pleads. But in the long view Theology knows no mystery. If it is a science it must, in face of all the profoundest problems, seek for clear light. If it has said so much with confidence and in definite form about the Logos and His relation to God and nature and man, it must find the definite form and reach the confident tone regarding that supreme act by which the Logos uniquely and actually and immediately took upon Himself the substance of a human experience. In our author's concluding position much that is most valuable is said—and often beautifully said—about the work of Christ. It is natural, perhaps, to find the Atonement discussed in a brief nine pages. For the tendency is strong at present with those who emphasize the Divine immanence to make the Atonement one among various influences exercised by our Lord upon man and his destiny. But this is not necessary. The great teachers of the Divine immanence in the past, men like John Calvin, did not make that mistake. What if atonement were made to penetrate all the chapters of this third part? The reasons for doing so are already there in even



that brief chapter. And the New Testament shows abundantly how it may be done, why it *must* be done, if we would understand how the all immanent God can become immanent even for the conscious will of a man who has sinned. (Revell, pp. xii, 190. \$1.00 net.) W. D. M.

It is most refreshing when one has read a book for review to feel that it must be read again for *use*—even for the highest use of the soul. That is the experience of one who reads a certain book with the unpromising title of *The Philosophy of Christian Experience*, by Henry W. Clark. It is not a treatise on theological problems, nor is it an investigation of the Psychology of Religion. Mr. Clark in this book views religion as a something to be done, to be experienced by man. It is "the art of character-building." The book is not in any sense a formal defense of Christianity. It aims solely at explaining what it is to do the things which a man must do to be a Christian. Through nine fascinating chapters the clear-eyed and sure-footed guide takes us. One is now awed by the overwhelming reality and urgency of the facts, and again moved to exclamations of delight at the exquisite phrases which flow from our author's pen like the sparkling water from a spring. In hardly any recent writing can we find such persuasiveness as in the chapters on "The Need of Religion," "The Fatherhood of God," "Faith," and "The Passion for God." If one might differ from the forced use of the word "Conversion" in the third chapter, or if one misses deeply some discussion of the Redeeming work of Christ, regrets are swept away by remembering that the book only professes to be a partial treatment and that what is set down here is of infinite importance and penetrates to the conscience and the heart and the will. (Revell, pp. 243. \$1.25 net.) W. D. M.

Martin G. Brumbaugh, Philadelphia's Superintendent of Schools and formerly Professor of Pedagogy in the University of Pennsylvania, won national prominence as United States Commissioner of Education to Porto Rico at the time of the reorganization of her school system following the acquisition of the island by our government. When a man who is accustomed to deal with both the theoretical and practical problems of education in these large ways sets himself the task of guiding the training of Sunday school teachers we may expect a contribution to the literature of religious education quite different from the hastily compiled manual of outline lessons ordinarily offered to normal classes. This we have in *The Making of a Teacher*. To the training class the book may seem formidable in size: this is largely due to the use of thick paper and wide margins, but in part to the fact that full treatment of the topics, with abundant illustration has been substituted for skeleton outlines. Its 351 pages include 31 chapters, each of suitable length for a single lesson. In their order the lessons follow the progressive development of the intellectual powers, pass to the consideration of minor methods and teaching devices, and conclude with larger views of the scope and aims of religious education. As a basis for a course of training for Sunday school teachers it needs supplement from the child-study point of view, particularly as to the unfolding of the child's emotional life and the changing



spontaneous interests. The author's apology for a uniform Sunday school lesson is unworthy of himself. It may be safer to allow a child to play with dull tools than with sharp ones, but to give a man who is expected to do a carpenter's work poor tools because he is not a graduate of a trade school is poor logic and poor business sense: its parallel in the Sunday school is poor pedagogy to say the least. The book is especially strong and helpful in its emphasis on the power of the personality of the teacher. Dr. Brumbaugh will accomplish for many his professed purpose—"to vitalize certain educational principles, to push their application home to the conscience, and, if possible, to inspire in the heart of the teacher a great desire to make the most of the vital opportunities that are his." (S. S. Times Co., pp. xi, 351. \$1.00.) E. P. St. J.

Pastors, superintendents, and teachers who seek for fresh and stimulating courses of Bible study for adults, and for young people who have for a dozen years followed the round of any of the established Sunday school systems, will welcome the Pilgrim Advanced Course, *The Early Days of Israel*. It is issued in three parts, bound in paper, at a price not much beyond that of the better lesson helps of the old sort. Part I contains fourteen lessons, and covers the book of Genesis and about one half of Exodus. While it parallels the International lesson for 1907, the course is entirely independent, and is of permanent value and suitable for use at any time. The authors, Prof. Irving H. Wood of Smith College and the Rev. Newton M. Hall, seek to guide the student in the search for the purpose of the Biblical writers in their selection of material, and in a comparison of ancient Hebrew life with our own, to the end of discovering the largest moral and religious values of the Biblical material. For general use in Sunday school classes made up of young people between 18 and 30 years of age it is one of the best courses (if not the very best) now available. Its especial value and remarkable adaptability is due chiefly to the method of study. The text consists chiefly of stimulating and suggestive questions, none of which are answered, but which cannot be considered in a class of alert young people without finding helpful and thoroughly practical ethical and religious teachings. The outlines for study contain references to the Biblical material, and to standard and recent literature, sufficient for thorough study of the topics introduced, but large omissions may be made without destroying the integrity of the course. The viewpoint of the authors is that of modern Biblical scholarship, but their aim is neither literary, historical, nor theological, but rather religious and practical, and so little of dogmatic statement appears that the course might profitably be used in very conservative circles. It is decidedly the most notable addition to the Sunday school curriculum of several years past. (Pilgrim Press, pp. 99, paper. 20 cents, to classes 15 cents.) E. P. St. J.

The great defect of the machinery of our public school system of today is its failure to provide for the highest development of the child in the line of his own individuality. Ella Calista Wilson, the author of *Pedagogues and Parents*, is to be commended for calling the attention of parents to the need of reform, but the book would have a larger practical

value if the writer realized that the business, as well as the "points of view" of teachers and parents are "vastly different." Any system of education that makes a teacher responsible for the training of from 25 to must of necessity deal with classes rather than individuals, and base its plans upon child-study rather than upon the study of the hereditary 100 pupils and limits her contact with them to twenty-five hours per week kinks of any particular child whom Nature has provided with a parent who loves it in spite of (if not because of) its kinks. The adaptation to peculiar and exceptional children *must* be chiefly made by parents, and be accomplished by supplement to or substitution for the work of the public schools. Surely greater flexibility can and must be introduced into our average graded school curriculum, and parents have their large part to perform in the correcting of abuses in present methods, but the attitude that regards parents and teachers as naturally and necessarily antagonistic in their aims is hardly the one that affords a key to the situation. The suggestions of the last few pages of the book are exactly to the point. In spite of its obvious defect, the book is worth while, for its just criticism of the dangers of uniformity and overpressure, and still more for its effort to interest parents in the education of their children. (Henry Holt & Co., pp. xviii, 290. \$1.25 net.) E. P. St. J.

Mr. Edgar L. Heermance, a grandson of President Woolsey, has laid churches of the Congregational order under deep obligation to him for a most timely and original discussion. His title, *Democracy in the Church*, is fresh and suggestive of his line of contribution, which is that the priesthood of all believers is a democratic principle in the church, just as a free and responsible citizenship in the state. He moreover, realizes that in the church as well as in the Republic there must be readaptations of democratic principles to meet the growing need for vital efficiency. The ultimate force of this principle is not mere independency, but a true federation. The strength of the argument lies in the author's ability to hold fast to principles of polity he finds in New Testament teaching, while yet he seeks to find in the idea of associated rather than delegated powers the true medium of readaptation to modern needs for closer organization. There can be little difference with the author in his main assumptions in the first chapter that (1) the church is founded on Christ as the living Lord and that (2) each age is free to adapt Christ's principles to its particular needs. The second and third chapters contain compact data regarding Christ's teaching and the expansion of Christ's ideals in the early church. There will be more dissent from his positions in chapter four when he speaks of the "Passing of Democracy." In this chapter he inclines to regard the post-apostolic movement towards Catholic supremacy, and the Episcopal system as inherently owing to declining spiritual life, and altogether unwarranted claims. He contends that in all probability the early democracy could have done the work required, and that church democracy was as possible in the third and fourth centuries as in the first. It is easy to make that assumption, but harder to prove it. We feel that the author weakens rather than strengthens his main argument by not fairly admitting the facts of history, as being under the Providential wisdom, in rude and

turbulent times, and as preparing the way for an inevitable renaissance of democracy which he discusses in the fifth chapter. The keynote of the book is found in the author's sixth chapter when he speaks of "Certain Interpretations of Democracy." He finds the chief difference between the Presbyterian and Congregational polities in two views of the fundamental democracy of the church, (1) the theory of delegated powers; an indirect democracy. (2) the theory of associated powers; a direct democracy. It would pass beyond the bounds of this review to even outline the author's practical views as to the proper proportions of direct and indirect democracy in the church, found in the seventh chapter; or his discussion of the basis of "church unity" in the eighth chapter. The chapter of most interest just at present, is the ninth, in which he shows how Congregationalism, while remaining true to its original theory, is yet reaching out to a more compact and efficient polity by the principle of associated responsibility and power. Those who have failed to note in current church history the significance of this trend will find in this chapter a statement of the facts in the case, well worth alone the purchase of the volume. New meanings and evaluations of the Council, the Conference, the Association, the Home Missionary, Superintendency, and Local Consolidation are here discussed; and accounts of recent experiments such as the Boston plan, the Maine and California plans, the United Congregational Church of Newcastle, and the Collegiate plan in Westchester. Appendices give further data regarding these and other experiments: all of the greatest value to Congregational ministers and churches. We would also commend for careful reading the chapter on "The Baptismal Covenant," and a very earnest discussion of the "Work of the Church" under the ideas of democracy advanced in the work.

This book gives full credit for tendencies which some call Presbyterian; but the book maintains that there is quite a fundamental difference between these two conceptions of administration, and the author is intent to show that certain practical principles of the more federal method of the churches is feasible in our own body by an enlargement rather than an abandonment of our fundamental and distinctive ideas. No other book covering just the ground of this volume has appeared. It is a needed supplement to the works of Dexter and Ross and should have wide reading in our churches. (Pilgrim Press, pp. 268. \$1.25 net.) A. R. M.

It is not too much to say that Professor Brastow's *Modern Pulpit* is the most important book of the kind in the English language, just as a previous book, "Representative Modern Preachers" is equally conspicuous in its special field. Taken together they constitute the most complete and scholarly guide that either student or general reader can possess. We expressed at length our appreciation of the earlier volume. It was more restricted in its range than the later volume, and furnished elaborate critiques of celebrated preachers. This new volume aims to give a comprehensive view, not only of the more eminent personalities in the modern pulpit, but to discuss the great lines of influence which have affected all preaching in the modern era in Germany, Great Britain, and America. The author goes back to the preparative influences of the eighteenth century, leading up to certain characteristics of modern preach-



ing in general. He then, with certain data in hand, takes up more in detail the representative characteristics and leading personalities in different schools of thought in the countries selected:—differentiating not only by conformity and non-conformity in England, but by sectarian denominations as well, the local differences and resemblances, in that country and in the United States. This volume is more than a history of preaching, it is a critique of rare discrimination, regarding the proportion of influences upon the making of homiletic history. Many histories of preaching are compendia of names of illustrious men. The chief emphasis of this book is upon general influences rather than the potency of personalities. One of the few possible criticisms on the book is that the personal interest is somewhat overshadowed. We feel, moreover, that the completeness of this volume is marred, by leaving out, except by briefest reference, the illustrious names he discussed in his earlier book. This would have been repetitious, it is true; but the failure to discuss the greatest names in this book, because it is assumed that the reader has the other volume, robs this book of an essential element of value. A brief re-statement of certain things discussed in the "Representative Preachers" would not have added much to the bulk, and would have given this volume alone an efficiency which it cannot possess without them.

We are impressed by the admirable perspective of the judgments, both theological and critical. Perhaps some rather severe strictures upon the Anglican pulpit as a whole might be regarded by many as less fair than his discussion of other ranges of pulpit utterance. He essayed a difficult task in his chapter on American Preaching; but it impresses us as eminently just, and likely to win the assent of fair critics. We would also note that Dr. Brastow has shown in this volume, as in the earlier book, a familiarity with the theological department of a Seminary Faculty equal to his facility as a homiletic instructor and interpreter. These two volumes form a crown of honor to a distinguished man in a fruitful career. (Macmillan Co., 1906, pp. 451. \$1.50.)

A. R. M.

It is a great tribute to the many-sidedness of a minister's functions and to the fertility of the distinguished lecturers on the Lyman Beecher Foundation, that each fresh volume is indeed so fresh, and takes up ranges of preaching not previously discussed. The method of this volume by Dr. Charles R. Brown, is a combination of the expository sermon and the lecture on preaching. All that he says upon the *Social Message of the Modern Pulpit* is based upon an exposition at large on Moses as a social leader as found in the Book of Exodus. A very valuable chapter on the expository type of preaching, and the importance of such studies of the Bible to suggest themes of pulpit treatment precedes the more formal discussion of the lecturer's theme. As expository preaching the lectures furnish a fine sample of great ingenuity, and, upon the whole, exegetical fairness. But we feel that some of the interpretations are forced, and that an undue amount of time and effort is taken from the main theme he wishes to enforce. The lectures are full of glowing interest, and we feel the great message that the speaker would impress. He is fearless in his disclosures of social injustice, and sends a message to the preachers of our generation which needs a bold insistence. It is a prophetic rather than a



critical utterance. We feel that the speaker at times loses perspective, and that in certain ranges of influence the lectures would have been more effective if the thought had been somewhat more discriminating. (Scribner, pp. 293. \$1.25 net.)

A. R. M.

Dr. Frank W. Gunsaulus has been known to the public chiefly through his fame as a preacher and lecturer. But those who have not heard him have, until recently, been unable to get an impression of the famous preacher from his published discourses. A volume recently published, "Paths to Power," is already in its third edition, and is now followed by *Paths to the City of God*. Dr. Wilkinson, in "Modern Masters of Pulpit Discourse," has classified Gunsaulus with Beecher and Brooks and Spurgeon, and the "Homiletic Review" reflects the same judgment. We trust that other volumes are forthcoming. Judging by the volume before us, we think it safe to say that for range of themes, variety of sources of homiletic power, breadth of intellectual interests, and richness of imagination few preachers are comparable with Dr. Gunsaulus. He has a cosmopolitan affluence not matched by even the greatest preachers. This very multi-form quality of his endowment, and the very range of his sympathy and facility, combine to raise the question whether the personality of the preacher and the power of his message will abide as long as that of some other great preachers whose range has been smaller, and whose notes have been fewer. The distinctive message of Brooks and Beecher, of Dale and Liddon, could be pointed out in the sum total of their sermons, and a distinct personality can be felt. But there is an almost Shakespearian many-sidedness and even impersonality about Dr. Gunsaulus which amazes us, and yet detracts somewhat from the personal touch we long to feel in all great preaching. We are aware of the consummate artist rather than of the man himself in these truly great sermons. This impression may be modified when we have a wider range of his published sermons. But the great impression of this volume is that of wonder over the many-manualed organ upon which he plays. He exhibits in different sermons qualities which separately would be a rich endowment for any one man. Here is the power of Biblical insight which characterizes the best Scotch preaching, and here an experiential quality worthy of Maclaren. Side by side with a sermon on Religion and Art, disclosing one of his own well known specialties of study, are sermons of almost mystic depth on "Meditation," on "The Personal Element in Religion." He can preach a sermon on "Sympathy with Old Age," and then he gives free rein to his imagination in the "Treasures of the Snow." He blends his scientific predilections and his domestic enthusiasms with equal facility in different sermons, and shows himself familiar with the intricacies of modern theological discussion. Dr. Gunsaulus has a style characterized by great richness of diction, and his imagination is one of his notable qualities. He has not the same command of the simple style that he has of the more ornate. The rhetorical and oratorical styles of his utterance do not match the repertory of his range of sympathies and themes. Were he as manifold in his methods of expression as he is in the range of his intellectual and spiritual interests he would be quite incomparable among living preachers. But this would be asking too much of any one endow-

ment. We should be satisfied to have among us a man who exemplifies so many of the greatest qualities which have characterized the eminent men of the modern pulpit. (Revell, pp. 311. \$1.25 net.) A. R. M.

Renewed interest in the writings of Hugh Black will be felt, since we are now to claim him on this side of the Atlantic. His previous volumes of sermons have found a wide reading, and we welcome now a volume of Edinburgh sermons dedicated to St. George's Church, of which he has been the famous co-pastor. The themes of the volume on *Listening to God* are nearly all in the experiential realm, and have to do with the problems of the spiritual life. Few of them are distinctly evangelistic and there is little that is objectively popular in the discussion of the times or the distinctive notes of current affairs. The inner world of the Spirit, and the subjective apprehension of truth and graces of the life: these are the prevailing topics which have drawn so large evening audiences in Edinburgh. Moreover, the treatment is largely Biblical, and the atmosphere is prevailingly mystical. Subjective, Biblical, mystical themes, backed by a strong and winsome personality, and illumined by a simple yet beautiful style: this volume proves the popular power of such preaching. We search in vain in this book for some of the more conventional things which are supposed to draw the crowd, of an evening, especially. We do not find any notable rhetorical elements of illustration or oratory in the ordinary sense of that term. Here is a simple, straightforward style of great beauty and clarity, hardly a poetical quotation and few local allusions or references to passing events. This volume, reflecting the well known popular reception of the sermons, shows what a permanent and vital hold such themes so handled by a rich personality have over men. There are few volumes of modern sermons which disclose so rich a content of religious experience, or sound deeper notes of the spiritual life. For the cultivation of a style of blended simplicity and beauty this volume is especially to be commended for preachers. For rich unfolding of the Biblical content of a text and its environment, without disclosing the mere chips of the workshop, these sermons are models. The sermons are not such as easily yield themselves to a casual glance, but grow upon the reader by rereading, as their strength and beauty are gradually disclosed. (Revell, pp. 310. \$1.25 net.) A. R. M.

There are comparatively few good books on the subject of the prayer meeting. The pastor, wishing to get suggestions regarding the mid-week meeting must keep his eyes open to sporadic data in the "Church Economist," or the weekly news items of the religious press. Consequently Dr. John F. Cowan's book on *New Life in the Old Prayer Meeting* is very welcome, as it helps to fill a real need. Many suggestions are old and somewhat trite—but there is also much that is new and suggestive. The author preaches a little more than is necessary about the prayer meeting and its needs, and gives less space relatively to practical suggestions. Still the work abounds in concrete illustrations of his principles, and constitutes the best book that we have yet seen on this subject. We feel that the book could be improved if it were less the enforcement of the author's own views about the meeting, and more an inductive study of the tried methods of others as well. We miss various valuable suggestions which we have

incidentally found in current church news. We find a good chapter on Missionary Concerts in this book. The volume could be improved by a bibliography of the subject. (Revell, pp. 237. \$1.00.) A. R. M.

It was Emerson who said that the listening world had never lost an accent of the Holy Ghost, and for him certainly the Holy Ghost spoke in very diverse manners indeed. The only question has lain and lies in the listening. And so, of late, there has been a tendency to find workings of that Spirit—a contemporary λόγος σπερματικός—in all deeper utterances around us, and especially to turn to the poets and give them the place aforetime held by the prophets as interpreters of God to men. And this, undoubtedly, has a very healthy side. The more life and its guiding words are viewed and dealt with as one the better it will be both for life and theology; the more poetry is kept conscious of its high origin in the primitive world where it and prophecy were one, and of its high calling and destiny in the present world, where it can stir and guide men as too often the church cannot, the better it will be both for men and the poet. But when it comes to interpreting the poet to men, and to reducing his “religion” to little books, then there is danger of the same narrowed vision and professional exposition as has weakened the teaching church. The poet must be his own interpreter, and he must be free from all schoolmastering. All this is illustrated by a series of books on “Modern Poets and Christian Teaching,” three volumes of which have reached us. One, by Dr. D. G. Downey, deals with *Richard Watson Gilder*, *Edwin Markham*, and *Edward Rowland Sill*. In it there is much less feeling of strain than in the others; rather an easy slipping along, due to compatibility more than to critical skill. The minor poet and the preacher are clearly akin; they both use the same kind of language and move on much the same level of thought. Especially, now-a-days, with the vanishing of doctrine from sermons and the substitution of sentiment, almost any mild poetry can be made edifying. But Dr. James Main Dixon’s *Matthew Arnold* is in different case. Dr. Dixon has still got his doctrines, in very distinct form, and there are evidently a good many of them. He would probably have sympathy with the theologian who remarked of the Nicene creed that it was sadly defective. And to the test of these doctrines Matthew Arnold is brought with disastrous results. Of course nothing else could follow, but it may be doubted if that is the way to get good—even theological—out of a poet. Certainly it is not the way to understand him, appreciate him, like him. And understanding, appreciating, liking Matthew Arnold will not do any one any harm, and would probably do a number of people a great deal of good. This is a very many-sided world, and the truth about it, too, is multiform. Finally, Mr. Frank C. Lockwood’s study of *Robert Browning* is indefinitely more sympathetic than Dr. Dixon’s study, and more able than Dr. Downey’s. For one thing, Browning stands interpreting, and, for another, Mr. Lockwood knows the difference between theology and religion. His book is based on thorough insight and will surely be helpful to many. It is balanced and thoughtful, modest and clear. Perhaps Browning’s dramatizations are sometimes taken for Browning himself; but that is always debatable ground. (Eaton and Mains. Each \$1.00 net.)



## Among the Alumni

### NECROLOGY.\*

The Necrological record of the past year contains the names of six students in this institution. Of this number three were under thirty-five years of age, one was an undergraduate, and one a graduate of only a single year, while, in marked contrast, one was surpassed in age by only one alumnus of the Seminary, and left behind him only one who graduated earlier than he.

#### LYMAN WHITING, 1842.

At the hour of our assembling this afternoon there were being conducted in East Charlemont, Massachusetts, the services at the funeral of one of our best beloved and most aged alumni, Rev. Lyman Whiting, D.D., of the class of 1842. For three months Dr. Whiting had been ill, and most of the time in great suffering, from rheumatism. But the light of his Christian faith never wavered, and the cheerfulness of his spirit did not desert him, while his courtesy and love of companionship found expression very recently in words dictated from his bed, to the Seminary Faculty in response to greetings sent from them to him. He passed away at six o'clock from the parsonage which he had christened with a reflection of his own temper "Sunnybank Manse," and where he had found a home for seventeen years.

Dr. Whiting was born in West Brookfield, Massachusetts, April 28, 1817. He graduated from Amherst College in the class of 1839, having as his classmates Dr. Storrs of Brooklyn, Bishop Huntington of Syracuse, and Father Hewit of the Paulist Fathers in New York. After graduation he came to East Windsor Hill, where he met again his college classmate, the only present survivor of the Seminary class of 1842, Rev. Luther H. Barber. Dr. Whiting remained only a few months at the Theological Institute of Connecticut, and removed to Andover Seminary, where he finished his course. During his earlier years his associations with this Seminary were not especially close, but for the last twenty years, as member of the pastoral union and as an alumnus he has been much more closely attached to the institution.

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\*Read at the annual meeting of the Alumni of Hartford Seminary May 29, 1906.



He was ordained pastor at Brookfield, Massachusetts, January 11, 1843. His subsequent pastorates were as follows: Lawrence street church, Lawrence, Massachusetts, 1847-50; South church, Reading, Massachusetts, 1850-55; Portsmouth, New Hampshire, 1855-58; High street church, Providence, 1859-64; Dubuque, Iowa, 1864-69; Janesville, Wisconsin, 1869-74; Philadelphia, 1874-77; Presbyterian church, Charleston, from 1878 till he removed to South Williamstown, and thence to East Charlemont in 1889.

Here, then, is a record of more than 63 years of almost continuous service; a service no part of which was inefficient and some parts of it being of distinguished importance.

Dr. Whiting was married twice; once to Miss Sophia E. Chamberlain, of Westboro, Massachusetts, and afterwards to Miss Josephine Cummings, of Lawrence, Massachusetts, who survives him. Of four sons and four daughters born to Dr. Whiting, only three survive — two daughters and one son.

All of us who have known Dr. Whiting have known him in what we have each one doubtless felt was his advanced age. Yet I believe that no one of us who knew him ever felt that he was in any sense archaic. There was a certain perennial freshness about the man, a most unusual capacity to see and appreciate new movements and new aspects of things, while at the same time there was a steadfastness of adherence to the old which he had built into the strength of his earlier character. He was a man with the instincts of a scholar and a thinker. Yet he was an intensely practical man, alert to the movements of the life of the nation and society. But the most marked characteristic of the impression he produced was that of profound spirituality. He lived very close to God, and the divine quality radiated from his personality. To spend an hour with him was a real benediction. He loved young men, and young men loved him. They felt the uplift of personal contact with him and became enriched by the fullness of his nature. It was instinctive for younger ministers to refer to him as "dear old Dr. Whiting." But his sweetness was the sweetness of mellowed strength, not the enlargement of a natural insipidity. The structure of his character was rockribbed, and its graciousness sprang out of the fruitful soil that sorrow and severest discipline had worn from his rugged strength.

TIMOTHY ALLYN HAZEN, 1853.

Timothy Allyn Hazen was born in Agawam, Massachusetts, June 24, 1826. He prepared for college in the academy of the neighboring town of Westfield, and entered Williams College,

graduating with the class of 1849. He began his preparation for the ministry in the Theological Institute of Connecticut, where he studied two years, and then went to Union Seminary, New York, whence he graduated in the class of 1853. The August after graduation he married Miss Sarah A. Ives, of Lenox, Massachusetts, who still survives him. His own description of his ministerial life, written twenty-five years ago, is as follows: Ordained pastor at Dalton, Massachusetts, October 11, 1854; acting pastor, Broad Brook, Connecticut, December, 1859 to April, 1863; acting pastor at South Egremont, Massachusetts, two years, and was then installed there March 2, 1865; at Housatonic, Massachusetts, June 2, 1869; at Goshen, Connecticut, February 1, 1872. He remained in Goshen eleven years, and went thence to Interlaken, Massachusetts, whence he resigned on account of ill health and removed to Springfield, Massachusetts, where he died July 15, 1905.

It is not a little remarkable that his whole life was lived within about fifty miles of the town of his birth. He was a man of strong convictions and somewhat reserved manner. He had never identified himself strongly with the life of this Seminary.

#### HENRY E. HART, 1863.

Henry Elmer Hart, son of Reuel and Rosanna (Barnes) Hart, was born in Southington, Connecticut, June 1, 1834. He fitted for college at Lewis Academy, was graduated from Yale College in 1860, and from East Windsor (now Hartford) Seminary in 1863; was licensed to preach that same year by the Tolland Association, and was ordained and installed pastor of the Union church, East Hampton, Connecticut, September 19, 1866. Previous to his ordination he served as stated supply, the church at Bridgewater, Connecticut. Following his ministry at East Hampton he served as pastor of the Congregational churches successively at Durham, Wapping, Hadlyme, and Franklin, from 1881 to 1890, the last and longest of his pastorates. He married, October 5, 1864, Josephine G. Perry, of New Britain, who, with three children — Mrs. A. D. Lamb, William Elmer, and Elizabeth Estelle — survive him. The high regard in which he was held, especially in his last pastorate, was evidenced in part by the floral tribute sent, and the resolutions adopted in connection with his death and funeral services. During his five years' residence in West Hartford he had greatly endeared himself to the community in general.

He prized his church home and rendered himself helpful and useful to his pastor. There was a quality of sturdy and unstudied

originality in his mental makeup that at times made him appear well-nigh eccentric. In his theology and preaching the trumpet gave forth no uncertain sound, but he contended earnestly for the faith once for all delivered to the saints.

Mr. Hart was a wide reader and proposed to keep abreast of the times. Poetry was his delight. He had a keen sense of the humorous. He loved nature. "It is a prayer," he said, "to walk abroad and study God's work." But the Bible had the chief and foremost place in his reading and meditation, and he found it of increasing comfort and helpfulness during the later years of his life. The nature of his final illness was such as to impress the suggestion that it might be the last; yet death had for him no terrors. Conscious almost to the last moment, the utterance "I am ready," was speedily followed by the eternal welcome.

He died in West Hartford September 9, 1905. On the afternoon of September 12 prayers at the house were followed by funeral services in the Congregational church conducted by the pastor, Rev. T. M. Hodgdon, assisted by Rev. L. H. Higgins.

#### GEORGE H. POST, 1896.

Mr. Post was the son of a minister, Rev. Aurelian Post, and his mother was Agnes Harriet Hand. He was born in Boonsboro, Iowa, August 3, 1871. After studying in the Normal school of Potsdam, New York, he went to the Pulaski Academy, Pulaski, New York, whence he graduated in June, 1889. He entered Hamilton College, graduating with the class of '93, and came in the fall of that year to Hartford Seminary, completing his course three years later. Early in 1896 he entered the service of the A. M. A., with which society his whole ministerial work was associated. He was ordained by Congregational Council in Williamsburg, in the southern part of Kentucky, February 17, 1897, having begun work in his first pastorate in Jellico, Tennessee, in August, the preceding year. Jellico is among the mountains, close to the northern boundary of the State, and his work was among the mountain whites. His whole life was devoted to the service of these people, he occupying pastorates successively at Jellico, Lafollette, Harriman, Crossville, and Bon Air. His last pastorate extended from November, 1903, until his death, November 4, 1905.

His life throughout was one of arduous, loyal self-sacrifice. Through it all he manifested a spiritual earnestness, a fineness of Christian consecration, a whole-hearted ministering friendliness, that won for him in an unusual degree the affection and esteem of his people. He died of peritonitis, thought to have been in-



duced through exposure in the administration of his difficult parish work among the lowly. At his funeral the affection of the parish was manifested in a marked degree by all classes. There were present wealthy mill owners, and mothers who had walked long distances bearing children in arms, that they might show a last tribute of affection to the pastor who had so won their esteem and regard. His was a service not conspicuous in its scope, but which manifested in a rare degree self-forgetfulness, courage, and Christlike fidelity.

He married in Harriman, Tennessee, October 27, 1897, Hannah Elizabeth (Davis) Critchell, who, with two children, survives him.

THOMAS J. ELLIOTT, 1904.

The death of Thomas John Elliott, of the class of 1904, coming so soon after his graduation from the Seminary, was a painful shock to his friends, especially to his recent classmates. His health had not been good during his senior year, but it was generally regarded as a temporary ailment of the stomach. During the following year the alarming news came that he had been compelled to give up his work for a while and take an ocean voyage for his health. The next announcement was of his sudden death in a New York hospital from cancer of the stomach. This occurred almost within the year from his graduation.

Mr. Elliott entered the Hartford Seminary from Princeton University, from which he was graduated with the class of 1901.

The religious influence of his childhood seems to have been suspended for some years. Perhaps this could be traced to the death of his mother, who died some time during his minority, presumably not much later than his childhood years. New strands began to be woven into his life before he reached manhood. Though as a boy he had joined the Presbyterian church, at the age of 23 we find him associated with the Methodist Episcopal church in Catasauqua, Lehigh County, Pennsylvania, where he had been recently converted through the influence of the Salvation Army. This was the place of his birth, which had occurred October 23, 1870. About this time, 1893, he communicated to his pastor, the Rev. Charles M. Simpson, his desire to preach the gospel; and seems to have received encouragement from him. "He was a poor boy," writes Mr. Simpson, "and the good education which he secured was earned by hard work. In view of his early circumstances, whatever success he attained is indeed remarkable. He was loved and respected by all who knew him."

He entered the Centenary Collegiate Institute at Hacketts-town, New Jersey, in 1893, graduating in June, 1896. This is



a school of the Methodist Episcopal church, as is also Boston University, whither he next went for his arts course. But in the middle of his junior year the Presbyterian influence of his childhood reasserted itself, and his studies were transferred to Princeton. During this last year and a half of his college work, he was regular pastor of the Methodist Episcopal church at Tullytown, Pennsylvania. This undertaking is an illustration of the hard ministerial or secular labor which he carried on parallel with his studies nearly throughout his course of training for the ministry in order to meet expenses.

In January, 1903, Mr. Elliott united with the First Presbyterian church of Hartford, Connecticut. In April of that year he was received under the care of the Westchester Presbytery. In May he accepted a call to supply for one year the pulpit of the Presbyterian church at Noroton, Connecticut. He served this church acceptably during the year along with the senior work in the Seminary, and was called to the pastorate the following year, being ordained and installed May 26, 1904. This ministry, of great promise, was terminated by his death, July 10, 1905. He was buried in Noroton.

Everywhere Mr. Elliott made friends and was an industrious student. Here apparently were the key-notes of his life. He would pass easily back and forth between a grave seriousness and a ready joviality. Life was necessarily a struggle, and had induced a profound earnestness. Yet there was a contagious sunny cheer about his social life which made merry fellowship with him as desirable to others as it was enjoyable to him. Being also among the first to appreciate the esprit de corps of the student life, and always public spirited in his class and school, he gave promise of a useful ministry. With the close of his educational work the fundamental struggles were over. With face set toward the successful prosecution of his life work, he was to be married in November, 1905, to Miss Florence M. Simpson, of Edgely, Pennsylvania.

#### RESOLUTIONS BY CLASSMATES.

WHEREAS, in His All-wise Providence it has seemed best to our Heavenly Father to take out of the world our beloved classmate and brother, Thomas J. Elliott, and

WHEREAS, his genial disposition and the quiet simplicity of his faith were always an inspiration while he was with us in the Seminary, and

WHEREAS, we feel deeply our sense of personal loss in this, the first break in our ranks,

Therefore be it *Resolved*, that we, the members of the Class of 1904, of the Hartford Theological Seminary, do hereby express our heartfelt sorrow.

And be it further *Resolved*, that a copy of these resolutions be forwarded to the bereaved family, and that they be published in the *Seminary Record*.

For the Class of 1904,

IRVING H. BERG,

CLAUDE A. BUTTERFIELD,

*Committee.*

NORMAN K. SILLIMAN, 1905.

It is very seldom that the Seminary has been called on to mourn the death of one of its undergraduates, and if such an event had been predicted, Silliman would have been almost the last man toward whom the prophesy would have been directed. He was born April 21, 1875, on a farm in Roxbury, New York, his parents being Hiram H. and Ruth Keator. He entered Wesleyan University, being a Methodist in his religious connections.

In college he was known as a big-hearted, genial, friendly fellow, generally popular with his classmates and interested in athletics. He graduated in the class of 1902. He entered the Seminary on leaving college and brought to it a warm heart, a genuine depth of religious feeling, and a physique that seemed competent to bear any strain that might be put upon it. He was tall, strongly built, with a singularly fresh and ruddy complexion. He made his influence felt, especially in the student organizations, for the things that are wholesome, and friendly, and helpful in the student life.

Toward the close of Junior year he manifested what appeared to be a severe cold on the lungs. He did not recover during the summer, and was absent from the Seminary much of the time, and unable to do full work during his Middle year. His difficulty was finally diagnosed as an abscess in the lungs. This was operated on in St. Luke's Hospital, New York, and there was fair prospect of recovery. But later a severe hemorrhage into this abscess came, and he died August 4, 1905.

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RECENT DEATHS.

We have in this issue to record the death of four of the past students of the Seminary whose lives diverged into widely different channels: E. M. Pease, of the class of 1860; H. B. Woodworth, of the class of 1861; L. F. Morris, of the class of 1869, and C. S. Sanders, of the class of 1879.

REV. HORACE BLISS WOODWORTH was born in Chelsea, Vt., March 1, 1830, and throughout his life he showed the sturdy, positive character which the Green Mountain State imparts to its

chosen sons. He was educated in Thetford Academy and Dartmouth College, from which he graduated in 1854. For the next four years he taught in academies in New Hampshire and Vermont, thereby gaining an experience which was in later life to prove of great value to him. He entered the Seminary at East Windsor Hill, where he completed the three years of study, and graduated in 1861. He was ordained pastor in Hebron, Conn., February 28, 1862. Four years later he moved to Ellington, and after a pastorate of similar length he went West, settling in Charles City, Ia., from which place he removed three years later to Decorah, where he remained until 1882, when he moved still farther west, to Mitchell, South Dakota. In 1885 he was drawn to Grand Forks, North Dakota, soon after the opening of the State University of that place, and took his place in the Faculty of that institution. In that young institution his training in academic instruction proved of great service to him and of great value to the University. He was able to adjust himself with great versatility and skill to the exigencies of instruction in a new country, and during his long service he occupied several chairs. In 1904 he retired from active connection with the University with the title of Professor emeritus. During these formative years in the life of that institution, his large sagacity and his stalwart Christian character did much to set upon it the stamp of a high-toned and fine-spirited culture. He was greatly honored and beloved by faculty, students, and townspeople. He was stricken with paralysis on Tuesday, December 8, and died on Friday, December 21.

He married, in 1857, Miss Phebe Pierce Clark, of Lyme, N. H., who died a few years before her husband. He leaves two children, Mrs. C. M. Cooley and Mrs. W. A. Gordon, both of Grand Forks.

EDMUND MORRIS PEASE, M.D., who died November 29, 1896, though he studied only one year in the Theological Institute of Connecticut, was a man of type so unusual and character so fine that the Seminary has always been glad to count him among its alumni. He was born in Granby, Conn., December 6, 1828. He graduated from Amherst College in 1854 with the purpose of training himself for a medical missionary. After three years spent in teaching, partly in Baltimore and partly as tutor in Amherst, he entered the Seminary in the class of 1860. He remained but a single year, graduating in 1861 from Union Seminary, and a year later from the College of Physicians and Surgeons, New York City. The same year he entered the army as surgeon, and served until mustered out, December 21, 1866. For



eleven years he practiced medicine in New York and Springfield. In 1877 he was ordained as medical missionary to the work of the American Board in Micronesia, where for 17 years he was a most indefatigable worker. He was especially active in the work of translation, and in 1884 brought home with him and had published the New Testament in the language of the Marshall Islands. Ten years later he returned to this country and has resided at Claremont, California, where he has been engaged in the translation of the Old Testament and in the revision of his earlier work. This he had almost completed at the time of his death. During his latter years he battled with ill health, but his devotion to his work never flagged. Dr. Pease was twice married, once in 1862, and again in 1877. His widow and two sons survive him.

REV. LEWIS FOSTER MORRIS was born of Connecticut stock in the town of Branford, April 12, 1842. He graduated from Amherst College in 1866, and after two years of teaching he pursued a partial course in the Theological Institute of Connecticut. His point of view in respect to ecclesiastical matters changing, he was, after three years of private study, ordained deacon of the Protestant Episcopal Church. The remainder of his life was spent in the service of this church, and he was rector of Christ Church, Bethany, Conn., at the time of his decease, which occurred July 28.

In the death of REV. CHARLES SYLVESTER SANDERS, the Seminary loses one of its most honored alumni, and the cause of Christ in Turkey one of its most loyal supporters and most efficient agents. A man of absolute consecration, he combined in a very unusual degree the capacities of the scientific observer, the wise administrator, the faithful preacher, and the warm-hearted friend. During his last furlough he spent some days at the Seminary, and they were days full of inspiration to all with whom he came in contact. The January "Missionary Herald" contains an admirable and restrained appreciation of him by a colleague in the Central Turkey Mission, Rev. F. W. Macallum of Marash.

The story of his life is as follows: He was the son of missionary parents, being born in Ceylon, April 18, 1854. He graduated from Amherst College in the class of 1875, and after a year of teaching entered the Seminary, graduating in 1879 with the first class to go forth from Hosmer Hall. He was ordained in June of the same year, and on September 27 following, he sailed to take his place in the Central Turkey Mission of the



American Board at Aintab. December 24, 1880, he married, at Aintab, Miss Grace Bingham, who died eight years later. On the 25th of last October Mr. Sanders was thrown from his horse while riding in Aintab from the College to the Girls' Boarding School. Dr. Shepherd, of the mission station, was almost immediately in attendance and everything possible was done; but there was a fracture of the skull which was necessarily fatal. He survived less than twelve hours, and never regained consciousness. One daughter, Maud M., survives him; also four brothers—William H., missionary in West Central Africa; Joseph A., M.D., of the Sanatorium at Clifton Springs, N. Y.; Frank K., secretary of the C. S. S. & P. Society, and Walter E., of Cleveland, Ohio.

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MESSAGES FROM MISSIONARIES.

At the present time there are in process of construction in foreign lands two churches as memorials to Hartford graduates. One is to be erected in memory of a long life patiently and efficiently lived out in the Master's service. The other is to commemorate a short life cut off by the hand of violence when it was beginning to bear its richest fruits for righteousness.

The first is in memory of CHARLES HARTWELL of the class of 1852. Concerning this Lewis Hodous, 1900, writing from Foochow to the American Board, tells us that in 1895 Mr. Hartwell established a new church in the center of the city. About a year ago the members of this church celebrated its decennial. Revival services were held for several days followed by a mass meeting attended by many friends of Mr. Hartwell from other districts, and it was decided to erect a new church to his memory. Many friends of Mr. Hartwell in China have contributed towards it, among others the American and the Japanese consuls. At the time of writing some \$500 had been raised. The precise sum aimed at has not been published. The people of the place have given generously from their poverty. Its completion must depend largely upon gifts from this country.

The second is an enterprise of a somewhat more definite as well as elaborate character and makes a more specific appeal to friends in America. This is a memorial church to B. W. LABAREE, of the class of 1893. On graduating from the Seminary Mr. Labaree went immediately to Uremia, Persia, under the Presbyterian Board. It will be recalled that in 1903 Mr. Labaree was murdered by Kurds, it being supposed that he was mistaken for Dr. Cochran of Uremia, who had used the great influence he had acquired through many years of residence to protect Christian villages from Kurdish outrages. Mr. Labaree was on his way from Salmas to Uremia after having accompanied some women missionaries who were on their way to the Russian border. The murder profoundly stirred the country and the people were the more moved

because Mr. Labaree's father and his wife, both on the field, at once disclaimed any desire for revenge. They expressed only pity for the murderers and the hope that something might be done to establish order and bring peace and security to the people suffering from the widespread disturbances in Western Persia. It was almost immediately proposed that as a memorial there should be erected a greatly needed church building in Uremia, at an expense of \$10,000. A commodious church was needed for the large Christian community and also to accommodate the pupils of Fiske Seminary, a lineal descendant of Mt. Holyoke. At the present time \$7,300 has been raised, and the building has come to a standstill waiting for the roof and furnishings. The people of the locality have given liberally of their small means, and the appeal is made to the American friends of Mr. Labaree to bring to completion this most fitting memorial of his martyrdom.

WILLIAM P. CLARKE of Monastir, Macedonia, has been, since the massacres of 1903, much occupied with the work of the Orphanage, necessitated by the exigencies of that time. In May, 1906, the inadequate rented quarters they had been compelled to occupy temporarily were exchanged for the new building erected by the Bible Lands Mission Aid Society of London. During the past year they have sheltered 40 children, at a cost of about \$45.00 a year for each child, including all expenses. Such work cannot be supported by regular mission grants and has to be sustained by the special offerings of friends.

S. V. KARMARKAR, who studied in the class of 1892, writes from Byculla, Bombay, that he and Mrs. Karmarkar are about to celebrate their silver wedding. He has been very active in tent mission work conducted for the sake of the students and educated classes in Bombay. This has proved successful and has been a distinctively new feature in the evangelistic work there. It has been aided by missionaries of various denominations.

DWIGHT GODDARD, 1894, formerly of the Foochow Mission of the American Board, has issued a most attractive and useful pamphlet of some 60 pages entitled, *A Chapter of Chinese History*. Its purpose is to cover the rise of the reform sentiment up to and including the *coup d'etat* of 1898. The Occident is at present coming to appreciate that at last China is awake. This little history is intended to give with more precision than one can readily find elsewhere the successive stages in this slow awakening, and, upon the facts, to present a plea for China. It is seldom that we have seen a booklet so tastefully illustrated and printed as this. A light yellow paper and a dark yellow-brown ink are suggestive of the yellow peril and the need of the golden Empire.

E. G. TEWKSBURY, 1890, from Tung Cho, China, and H. G. BISSELL, Ahmednagar, India, are this year giving in the Seminary the course of lectures on Missions initiated by Dr. A. C. Thompson, and continued by Dr. Judson Smith.

Central Turkey College, Aintab, of which JOHN E. MERRILL, 1896, is president, and to which STEPHEN VAN R. TROWBRIDGE, 1902, went last

fall, began last October issuing Bulletins after the manner of many American colleges. The Bulletin is printed in the United States to save postage rates. The first number gives an encouraging account of the work of the college; an attendance of 160, 81 being in the college proper, a doubling in the size of the library room. The new building for the Girls' Seminary is nearing completion. When excavating for the foundations a pot was found containing silver coins of the seventeenth century valued at about \$500, half of which go to the Turkish government. No such good fortune attended the erection of the new dining hall, which stands unfinished and unused for lack of \$1,000 to complete it.

FRANK A. LOMBARD, 1899, of the Doshisha in Kyoto, Japan, sent out a message in Japanese and English with Holiday Greetings, tastefully printed in a small eight page pamphlet. One section of this has a Japanese flavor which makes it interesting enough to reprint. It is headed "The Upward Call." The Difficulty with Good Resolutions is that we Resolve To Do rather than To Be. To Do the Polite is far easier than To Be the Gentleman; To Give the beggar bread than To Be the Sympathetic Brother; To Act within the law than To Be the Loyal Citizen; To Trouble the surface water than To Move the hidden springs. God's Upward Call is unto Life, from whose Strong Depths shall flow the Courtesy and Sympathy of living Loyalty in all things unto Truth."

F. F. GOODSSELL, 1905, the William Thompson fellow who, with his wife, is studying in Marburg, Germany, in preparation for Mission work in Turkey, reports the arrival of a small daughter. It is said that at the age of one month "she talks German as well as English, and has already decided to go into the foreign field," obviously maintaining the scholarly and missionary traditions of Hartford.

From J. M. DAVIS, 1904, comes the news of the birth of a son born at Nagasaki, November 10th.

L. H. HALLOCK, 1866, gave, during the month of December, a series of "Dramatic Readings from Ancient Writings." These were rendered by Dr. Hallock with the aid of the choir. The "writings" selected were the Books of Esther, Ruth, and Job. On December 9th, Ruth and Boaz was the theme, with "musical illuminations from Gaul's Cantata of Ruth by the choir."

J. H. GOODSELL, 1874, has been giving out to his people from time to time brochures called the "Pastor's Talk Series." One is on "How to Make Our Lives Helpful." These are informally written, but are very direct in their suggestions, and they summon the eye to the repetition of their contents. His pastorate is at Pacific Grove, California.

G. W. WINCH, 1875, who some months ago was granted a six months' leave of absence, has felt constrained on account of his health to resign the pastorate of the First Church of Holyoke, Mass., which he has served with distinguished power for eighteen years. It is hoped that with a prolonged rest he will fully recuperate.



F. S. HATCH, of the class of 1876, who has been supplying Eliot Church, Newton, Mass., during the interim between pastorates, recently delivered a most fitting address on the occasion of the unveiling in the church of a tablet in memory of the former pastors, Lyman Cutler and W. H. Davis.

The modern trend of ministers to lay new emphasis on their responsibility as teachers as well as preachers is illustrated in the case of W. W. SLEEPER, 1881, of Wellesley, Mass. He conducts a Men's Bible Class in connection with the Sunday school, issuing cards with the topics for three months in advance. The method is strictly topical. From October to December the "Teachings of Christ" was the theme. A general reference is made to the Gospels and a sub-topic proposed for each week, e. g. Elements in Human Nature, Our Chief Interests, Virtues Commended, Specific Christian Duties, The Last Things, etc. On Tuesday evenings he conducts a Young People's Study Class. This grew out of the conviction that the young people need practical instruction and help on the ethical rather than on the emotional side of religion. He has accordingly arranged a series of Talks on Ethics. He prints a card telling the topics to be treated at each meeting through the quarter, and in addition prints a syllabus of each talk.

E. A. CHASE, 1883, of Wollaston, Mass, issued a pastoral letter at Thanksgiving time calling attention of the church to the significance of the day, and inviting the congregation to a Thanksgiving service to be held in the church the Sunday before Thanksgiving Day, in addition to the Union religious celebration. He suggests that the time is an appropriate one for redeeming pledges made to the support of the church.

The Theological Seminaries of four denominations in the neighborhood of San Francisco have united in offering to different churches "A Day of Bible Study." The morning and afternoon sessions are given to lectures upon certain portions of the Bible; the evening session to more popular addresses. C. S. NASH, 1883, of Pacific Seminary, is the representative of that Seminary in these Conferences. Professor Nash has been elected Dean in the absence of President McLean abroad.

After a pastorate of 11 years, T. M. PRICE, 1883, has resigned the charge of the church in Iowa City, Ia. During his pastorate the membership has increased more than 60 per cent.

The First Presbyterian church in Mt. Vernon, New York, of which C. S. LANE, 1884, is pastor, has been very successful for a series of years, both in sustaining its own work and doing most generously for both home and foreign missions. This is due in large part to the frank insistence that there is reasonably to be expected a financial service of the Lord. The church is supported by the weekly pledge system, and the weekly calendar contains a pledge blank on its fourth page. People are invited to identify themselves with the church in three ways: by uniting with the church, by securing regular sittings (pews are free and



sittings assigned to accent the home feeling), by becoming regular subscribers to the support of the church. The principal excellence of the plan is that it works.

G. E. LEE, 1884, of the First Presbyterian Church of Batavia, Ohio, has been re-elected President of the Cleremont County Sunday School Association. His church makes use of a modification of the old "token" custom of the Presbyterian church. Before the January Communion a card is placed in the hands of each member urging attendance and accenting the significance of the right observance of the rite. To it is attached a "Communion Token" which is to be torn off and placed on the plate when the collection is taken at the January communion service. This bears the name of the member on it and thus constitutes a sort of roll call of the church at the first communion of the year.

J. H. HOBBS, 1885, in an article on "The Prime Need," appearing in *The Westminster* some time since, has a timely word to say respecting revivals. "Modern Evangelism means a more intensely alive and Spirit-powered Church, and a more virile and sacrificial ministry; but also a better trained, finer-funded, foot-free corps of evangelists, who shall co-operate with and not displace the regular ministry; it means an application of Sinaitic principles in civic relations, and an emphasis on conscience in all that pertains to social and commercial life; it means anything that will cleanse and renew common kind, and point souls Godward."

GEORGE B. HATCH, 1885, of Three Oaks, Michigan, was installed December 5 as pastor of the East Church, Ware, Mass. The sermon was preached by Wallace Nutting, 1889. E. A. Chase, 1883, participated in the service, as also the former pastor of the church, Prof. A. B. Bassett, 1887.

C. S. MILLS, 1885, was last summer elected one of the Trustees of the Seminary. During the summer the corner stone of the splendid new Pilgrim Church in St. Louis was laid with impressive exercises. A recent issue of the *St. Louis Globe-Democrat* contains a sermon by him on "The Religion of the Future and the Faith of To-day," together with a really good portrait of the preacher.

The new form in which the *Missionary Herald* appears with the first issue of the new year shows the handiwork of W. E. STRONG, 1885, who at the annual meeting of the American Board was elected to the office of Associate Secretary.

H. A. CAMPBELL, 1886, in his new parish in East Hardwick, Vt., has organized a Bible Study Circle, meeting bi-weekly. A text-book is used, and in addition books are assigned at each meeting for study and for reviews by different members of the circle.

JOHN BARSTOW, 1887, was installed, at Lee, Mass., November 13. His neighbor, G. W. Andrews, who since his graduation in 1882 has the honorable record of filling the pastorate of Dalton, welcomed him to Berkshire.

E. N. HARDY, 1890, of Quincy, Mass., whose book on *The Churches and Educated Men* has won him an enviable reputation, spoke at its December meeting before the Congregational Club in Taunton on "Figures and Fallacies Concerning Men and the Church."

S. T. LIVINGSTON, 1891, of Fryeburg, Me., has accepted a call to the First Church, Bridgton, Me.

E. W. PHILLIPS, 1891, formerly of Worcester, has recently been installed pastor of the church at Whitman, Mass., H. C. Alvord, 1879, participating.

A. C. FERRIN, 1896, who for some months has been pastor of the High Street Church, Lowell, Mass., was formally installed November 20th.

W. B. TUTHILL, 1897, for nine years pastor of the church in East Hartford, has accepted a call to the church in Leominster, Mass.

B. A. WILLIAMS, 1898, has succeeded H. F. Swartz, 1895, as Superintendent of the Cleveland Congregational Missionary Society. In connection with the annual report of the society he sends out a letter, September 14, calling attention to some of the more striking features of the work. The single fact which he emphasizes that 83 per cent. of the numerical net gain of the 26 Congregational churches of the city, was through the six churches of this Society working in the newer fields, indicates the value of such a city organization to seize with promptness opportunities for new work. Seven churches and missions have come into being through this organization, numbering 932 church members and 1,581 Sunday school scholars.

A singularly pleasant feature of the installation of F. W. HAZEN, 1897, as pastor of the First Church at Falmouth, Mass., December 4, was the fact that the occasion had so much the character of a family gathering. The sermon was preached by the pastor's uncle, Dr. A. W. Hazen of Middletown, 1868, and two brothers, Carlton Hazen, 1891, and Austin Hazen, 1883, participated in the service of installation. It is a pity that the roll of this family of ministers could not have been completed by the presence of William Hazen, missionary in India. H. K. Job, 1891, was scribe of the Council.

A tablet to the memory of the pioneer missionary RICHARD CORDLEY, who, through a pastorate of 40 years, built up the Plymouth Church of Lawrence, Kan., from feebleness to the position of one of the strongest in the state, has been placed in the vestibule of the church by W. W. Bolt, 1898, the present pastor.

The class of 1901 shows a remarkable record of recent changes. L. H. Austin has been installed in the Roslindale Church, Boston; J. M. Bieler has accepted a call to Machias, Me.; C. H. Davis of Somerville, Conn., removes with the new year to Hollis, N. H.; H. C. Ide has accepted a call to the Congregational Church in Mt. Vernon, N. Y.; B. E. Marsh removes

from Sloan, Ia., to accept a call to Farragut, Ia.; E. S. Worcester, associate to Dr. L. Pratt, has, on the resignation of the latter, been made acting pastor until September 1.

The Broad Street Christian Church of Providence, of which G. A. CONIBEAR, a graduate student, 1904, is pastor, issues a singularly well composed Monthly Bulletin. It is seldom that such a sheet combines so successfully announcements, news, appeal, exhortation, and timely comment. Such a publication has some distinct advantages over the purely formal weekly calendar so generally used.

H. E. COOMBS, 1903, has become pastor of the First Presbyterian Church, Brunswick, N. Y. His church sends out an especially attractive card of invitation to the services and ministrations of the church.

J. H. BERG, 1904, removed last July from Watervliet, N. Y., to the First Reformed Church of Catskill. This is an influential church of 521 members. Dr. Demarest, now president of Rutgers College, followed by his brother, were the two immediate predecessors of Mr. Berg.

Settlements of members of the Class of 1906 are reported as follows: W. H. ADAMS, Presbyterian church, New Scotland, N. Y.; C. A. ERNST, Lutheran church, Baltimore, Md.; F. H. KNOLLIN, Free Baptist, St. Johnsbury, Vt.; G. C. LAMBERT, Yale University; W. S. MIDDLEMASS, Congregational church, Rochdale, England; J. J. MOMENT, associate to Dr. J. M. LUDLOW, Presbyterian church, Orange, N. J.; E. L. MOSES, Middleton, Mass.; J. G. PHILLIPS, Granby, Conn.; F. H. REEVES, Mechanics Falls, Me.; D. M. ROGERS, East Dorset, Vt.; W. F. SHELDON, Methodist church, Simsbury, Conn.; F. C. THOMPSON, Charlemont, Mass.; W. H. WORRELL, Fellow, Leipzig, Germany.

## Happenings in the Seminary

Since the formal opening of the seventy-third year of the Seminary, September 26th, with an impressive address by Professor Gillett, on Christian Experience and Reality, the inner life of the institution has gone on with harmony and vigor. The roll of students shows the same number as that of last year, 53; but owing to the migration of several men to seminaries of their own denomination and accessions to the upper classes, half the total number are new to Hartford. So the Faculty reception early in the term was a timely means of making acquaintance all round. The new men represent Amherst, Carleton, Dartmouth, Marietta, Princeton, University of California, Wesleyan, Yale, and other colleges, and are doing their part to make the daily companionship within the Seminary walls cosmopolitan and congenial. A larger proportion are Congregationalists than in some recent years. The new-comers average high in scholarship and force, and will maintain the best traditions of the Seminary.

The Friday evening meetings of the student body are a large factor in its life. These were well attended throughout the fall term and were unusually interesting. Of eight meetings held before the Christmas recess, five were addressed by speakers from out of town, two were in charge of members of the Faculty, and one was conducted by the students themselves. The third meeting in each month has been in charge of the Missionary Committee. Missionary and evangelistic themes have been more numerous than in former years, and these have attracted and interested the student body. Some of the speakers and their subjects follow:

Oct. 5, President Mackenzie made some suggestions for the promotion of the devotional life for the year; Oct. 19, Professor Beach of Yale gave an interesting and valuable address on a missionary theme; Nov. 2, Rev. Harry Brown of Philadelphia told of his experiences in city evangelistic work; Nov. 9, Rev. J. S. Chandler, missionary to India, and now on furlough, told of some of the practical problems of the missionary field; Nov. 16, Professor Macdonald discussed the missionary problem presented by the Mohammedan world, and pointed out the probable consequences of the recent action of the American Board; Nov. 23, Rev. E. Tallmadge Root of Providence, R. I., gave a helpful talk on the minister's attitude toward problems of sex; Dec. 7, Rev. Allen A. Stockdale of Berkeley Temple, Boston, described the work of "Gypsy Smith" in the Boston evangelistic campaign.

One of the most welcome visitors at the Seminary is Professor E. A. Steiner of Iowa College. On Tuesday, December 6, he addressed the students and Sunday School Institute in the chapel. His passionate



earnestness always procures for him a responsive hearing. He spoke upon the relation of the church to the immigrant, and never has he seemed quite so burdened with the perplexities and difficulties of the problem. After showing the possibilities in the foreigner and the responsibility of the church, Professor Steiner appealed to the students to come in contact with the alien at first hand. He said that they could be Christianized and Americanized only as American Christians—not native workers—worked with them and for them.

Among other speakers have been Rev. W. J. Dawson, Rev. H. Roswell Bates, Secretary Patton of the American Board, and Professor Hoskins of Beirut, Syria. Familiar interviews with such men and contact with several conventions have put the students in touch with various live movements in philanthropy and religion.

The hour of the first General Exercises was given to reports of vacation work, Mr. Huntington speaking of his service at Berkeley Temple, Boston; Mr. Williams of the energetic settlement and evangelistic working of the Spring Street Presbyterian Church, New York, and Mr. Mathews of house to house visitation for the Massachusetts Bible Society. An impulse from these and similar activities during the summer has carried many of the men into practical work throughout the term. The record for November, for example, showed a total of 84 sermons, 93 Sunday school lessons taught, and 42 other addresses by Seminary students. A number of street meetings were held in the middle of the term under the leadership of Mr. A. R. Williams, who had become interested in such work in New York. The students responded heartily to his suggestion, appointed the necessary committees, and furnished two or three speakers and a chorus of twenty-five voices for each open air service. President Mackenzie and Rev. H. H. Kelsey lent the assistance of their presence and remarks upon two occasions, and a good deal of interest was apparent in the audiences of 200 people gathered about the group of students.

A very practical introduction to Hartford and preparation for outside work here was given to the new men in the Seminary by Professor Merriam in making a number of tours among the educational, philanthropic, and religious institutions of the city. Such acquaintance with organized charities and efforts of relief and reform also serves as a preparation for the later courses of study in Sociology.

The Seminary and the Hartford School of Religious Pedagogy united recently in entertaining a Sunday School Institute under the auspices of the Connecticut Sunday School Association. This was attended by some 240 representatives from 75 towns and cities outside of Hartford. The sessions were held in the Seminary buildings for three days, and were open to the students. Lectures were given by the professors of the School of Pedagogy and the Seminary on Methods of Teaching, Child Study, Old Testament Prophecy, and illustrations of methods of study of the New Testament. More popular addresses were given by Drs. Schauffler and Blackall, Rev. R. H. Potter and Bishop A. H. Vinton. A Missionary Institute for young people also attracted the attention of some of the students.

The Haystack Centennial of the American Board properly claimed a few days in October. All Seminary exercises were suspended. A number of the Faculty and nearly 30 students attended the meetings at Williamstown and North Adams, receiving new missionary impulse from that remarkable commemoration. Hartford was well represented on the program by her missionary sons, members of the Faculty, and Mr. George B. Newman, president of the Connecticut Valley Student Volunteer Association.

Through a delegate from the Seminary, Mr. A. R. Williams, of the Senior Class, the student body became interested in the Convention of Theological Students' Y. M. C. A's in Dayton, Ohio, December 4-6. This was pronounced the most powerful gathering of its kind ever held in America. Some of the strongest men of the country spoke upon themes of vital interest to the modern minister. One of the most timely addresses was that of the Rev. Charles Stelzle on "The Church and the Working-man." The result of this was the appearance for the first time of a clause in the policy report bearing upon the relations of the seminaries to the labor movement.

The Faculty also has kept up its contact with outside interests. A number of professors are engaged in literary work, involving a good deal of correspondence and conference with scholars and religious leaders. Professor Bassett has supplied the pulpit of the Park Church through the past year in the absence of the pastor, and Professor Geer has of late rendered a similar service at the Presbyterian Church. Professor Gillett makes his weekly journey to Boston for the meeting of the Prudential Committee of the American Board. Professor Pratt lectures at Smith College and at the College of Music in New York each week. President Mackenzie is in constant demand for addresses, especially upon the subject of Tri-Church Union.

All have been steadily at work in the Seminary except Professor Beardslee, who unfortunately found himself insufficiently recovered from his illness of last year to resume his work in the fall. He is spending the winter in Florence, Italy, and is finding much refreshment in the leisurely enjoyment of art and architecture there. He has been teaching here for 20 years, and has earned his holiday, but those who have known him will appreciate how much he is missed as a spiritual and fraternal factor in the Seminary life. The prospect is bright that he will come back with renewed energy for another fruitful period of service in the work to which he has given himself so unsparingly.

The Carew Lectures this year were less technical than sometimes, and proved very suggestive and inspiring. Each one of them was well illustrated by the personality of the lecturer. Rev. William V. Kelley, D.D., editor of the *Methodist Review*, spoke on "Browning as the Ministers' Poet," and gave ten convincing reasons why preachers should study him. If his own mind and style are the result of his study of Browning, the case is clear. Dr. C. E. Jefferson spoke on "The Minister and His Pulpit," pointing out the barrenness of a good deal of present-day preaching and urging the great need of a clear message, having the note of certainty

upon a few central truths. Rev. Nehemiah Boynton, D.D., pursued the same general subject with the theme of "The Real Minister." To be effective the whole manhood and devotion of the minister must be in his work. Granted this primary condition, its efficiency will depend on his intellectual adequacy, moral integrity, and prophetic impressiveness. Rev. C. A. Dinsmore, D.D., well known as a Dante scholar, completed the course with an earnest, lofty plea for "The Study of Great Literature as an Avocation for the Minister."

THE  
HARTFORD SEMINARY RECORD

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VOL. XVII. NO. 2—APRIL, 1907

[Entered at the Hartford Post Office as Second Class Matter.]

Published quarterly in January, April, July, and October. Subscription price, \$1.00 per year, in advance. Single copies, 30 cents. Remit to order of HARTFORD SEMINARY PRESS, Hosmer Hall, Hartford, Conn.

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EDITORIAL BOARD:—Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Austin Bradley Bassett. *Associate Editor*:—Albert Rhys Williams.

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Hartford Seminary has Taken a New Forward Step in the Practical Department.

For some years it has been strongly though vaguely felt among those interested in the training of the ministry that more attention must be given to the question, What to preach. In former times the teaching of the Biblical and Doctrinal Departments was much more nearly akin to the ordinary work of the preacher than they can be today. In becoming more severely scientific, these departments are, of course, only fulfilling their inevitable destiny. The training of the minister must fit him to deal with the fundamental problems of his day and to investigate the Bible and Christian doctrine in the light of current scholarship and thought. But this has created a gap which, in the leading seminaries, has caused much anxiety. Evidently what is needed is that the student should be taught how to use the Bible as the mine from which, with all modern apparatus, he can bring forth the gold and silver and all precious secrets of the spiritual life. This requires teaching that is abreast both of Biblical scholarship and of social need and opportunity. It can be carried on only by one who has a firm grasp of the real essence of the Gospel, its mode of revelation in Scripture, and its relation to the moral and religious situation of man. If such teaching can be obtained men ought to go out from its influence with a very deep



feeling for the rich resources of the Bible, the living power of Jesus Christ, and the vast needs of men.

In facing this situation, the trustees and faculty of the Seminary have come to the conclusion that immediate action being necessary, they should invite Dr. Clark S. Beardslee, who has filled the chair of Biblical Dogmatics, to undertake the work which has been described. His entire past has fitted him for this unique opportunity, and all who are aware of the facts have the deep conviction that the men who pass through Dr. Beardslee's training will go forth endowed in a powerful way for the work of the modern preacher.

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The meeting last January of the directors and superintendents of the Congregational Home Missionary Society in New York was one of the most significant gatherings for the history of the Congregational Denomination which has been held for many years. The plans proposed at the Springfield meeting of the Society were entertained with hesitancy by many who questioned the reorganizing of the national Society in a way which identified it so closely with the state bodies. The formal adoption of the new Constitution at Oak Park did not remove all doubt. Two questions have come to the front, "Can it be fitted to the individualism of Congregationalism?" "Will the states enter into it with cordial and sympathetic coöperation?" The new administration recognized the difficulties and met them with wisdom, vigor, and consecration. It was a large visioned idea,—that of bringing face to face with each other, and with the directors, the representatives of practically every state in the Union to study the problem of each state in the light of the problems of all the others. The meeting immediately became more than the meeting of one of the Benevolent Societies. Organized Congregationalism there came to self-consciousness in a way more significant in some respects than even at the National Council. These representatives came together not simply to counsel and to advise, but to plan and to do. The new president and the new general secretary showed themselves to be the right men in the right place. That meeting disclosed the possibility and opened the way for the denomination to be a more aggressive and con-

cretely efficient force in the history of the United States than it has been for many years. The mission of the denomination to leaven ecclesiasticism with the liberal spirit of individualism has been achieved. The time has come to manifest its efficiency as a corporate and consolidate instrumentality for bringing the Kingdom of God to this nation. The Society has a magnificent opportunity before it. It has discerned its opportunity and moved in the right way to meet it. A strong and much needed cord was there put about the bundle of twigs.

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As we go to press the Tri-Church Conference is being held in Chicago. It is not possible to forecast the exact result. The attitude of the *Telescope*, the organ of the United Brethren, does not promise the speedy and altogether harmonious, organic union of the three denominations which the Dayton gathering seemed to prophesy. Something we believe, however, will be achieved in the way of real union, and even should nothing come to pass, the trying will be worth vastly more to Congregationalism than the effort it has cost.

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In view of the present interest in the work of a teaching ministry, the practice of a native Japanese pastor has something of suggestiveness to occidental Christianity. He preaches but little. Instead of that he devotes most of his time to teaching the Bible. He has stated appointments, in some cases daily, with individual households or groups of neighboring families, with police officers and post-office officials, with school teachers, and with others in kindred employment, and these appointments he utilizes simply for the teaching of the Bible. It is a new phase of the Home Department of the Sunday School.

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Speaking of Japan of course recalls to mind the Pacific Coast. We welcome with more cordiality than some other things it sends us, the Student Recruit organization for the ministry which, beginning on the Pacific slope, is being brought by way of Topeka, Kan., to the middle west. Thence may it extend to the colleges of the east as well! For some reason the habit of a generation ago when young men, by themselves in the presence of

their Master, faced the problem of their lifelong duty to Him, has in large measure passed away. The decision to enter the ministerial service has taken, in large measure, the form of identification with some sort of an organization other than the church, which looks forward to the distinctive work of spreading the Gospel. With all its splendid power the Student Volunteer organization has the peril of leading students to think that the foreign field is the only place where the Lord's work can be done, and if the call does not come to it, there is no call at all. It is especially as a corrective of this that this Student Recruit measure is of great significance.

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The minister of today has set to him as one of his greatest tasks the arousing of laymen to take hold of the Lord's business in the churches with real vigor and with business sagacity. There is talk now of the deterioration in the efficiency of the ministry. There is a much greater deterioration in the efficiency of the laity in proportion to their enlarged powers. A widely-known minister remarked respecting the prayer-meeting that his strong men did not feel it decent to turn themselves inside out in the presence of others, as was once the wont in the expression of religious experience. With this increased unwillingness to "turn themselves inside out" there has not developed a proportional zeal to turn their pockets inside out, or to give the time they once gave to the development and narration of religious experience to the support, with their administrative experience, of the efforts of the church to reach out to the moral and religious uplift of communities through the application of the Gospel of Christ. The striking layman's organization for sending the Gospel with the backing of business men's administrative judgment and financial resources to other lands, is suggestive of what might be duplicated in each local church for the evangelization of those in every town whose lives are not dominated by the spirit of Christ. To bring the laymen to coöperate in the work of the church, with vigor and efficiency, and in a way adjusted to modern social and religious conditions, is the task and privilege of the modern minister.

## THE CHRISTIAN LIFE AS PRESENTED BY THE MYSTICS OF THE FOURTEENTH CENTURY.\*

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There are two reasons why the subject of this paper seems very far removed from the practical life of the present day. The first is that it requires you to go back in thought six hundred years, nearly one-third of the way to the beginning of our era, to the later Middle Ages, when the work of Martin Luther was still two centuries in the future, and to a period which is commonly supposed to contain little of interest to Protestants. In the second place, Christian Mysticism itself, whether in the fourteenth or the twentieth century, is held commonly to be obscure and illusory. It is regarded by many with distrust and suspicion, if not with positive hostility. There are good reasons, as we shall see in the course of the hour, for this common attitude. But the subject has been chosen with the desire that it may become a little less obscure, and with the hope that we may discover the message which our fellow-workers of the distant past had for their generation and perhaps for our own.

Christian Mysticism is a difficult expression to define exactly. All that can be attempted is a statement which gives approximately the meaning of the term as it is used in this paper. It was the striving after an ideal which the best of the Mystics confessed was very rarely reached. This ideal was the attainment of a direct consciousness and knowledge of God, and of actual communion with Him. These men and women did not believe that these could be reached through reason or the senses, but by faith, feeling, or inspiration. They read the words of our Lord, "Blessed are the pure in heart, for they shall see God," and they longed for this vision. They read His promises, "He that abideth in me and I in him, the same bringeth forth much fruit." "If

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\* Being the Inaugural Address of the Author on the occasion of his induction into the chair of Germanic and Western Church History in Hartford Theological Seminary, February 13, 1907.



ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you," and the word "abide" had a richer meaning for them than it held for the average Christian.

Let me give you definitions of Mysticism by two English authorities. Professor Andrew Seth defines it as a "phase of thought or perhaps of feeling — which appears in connection with the endeavor of the human mind to grasp the divine essence of the ultimate reality of things, and to enjoy the blessedness of actual communion with the highest. The first (the effort to grasp the ultimate reality of things) is the philosophical side of Mysticism; the second (the effort to enjoy actual communion with the Highest) is the religious side. The thought which is most intensely present with the Mystic is that of a supreme, all-pervading, indwelling power, in which all things are one: hence the speculative utterances of Mysticism are always more or less pantheistic in character. On the practical side Mysticism maintains the possibility of direct intercourse with the Being of Beings. God ceases to be an object and becomes an experience."

Dr. Inge, in his recent valuable book "Studies of English Mystics," closes a chapter with these words: "When you have heard what the authorities whom I have selected have to say for themselves, I hope and think that you will conclude that the shortest definition which has ever been suggested is also one of the best. 'Mysticism is the love of God.'"

No one of the above definitions is offered as entirely satisfactory. Taken collectively they present different phases of the subject.

This endeavor to enjoy direct communion with God is more evident in some periods of Christian History than in others. It is especially prominent in the fourteenth century. We are not able to explain fully the reason for this. But there were certain favoring circumstances which may have assisted in making the century we are considering a Mystic period.

One of these was the change in the Papacy which reduced its power as a spiritual force. This was the century of the Babylonian Captivity and the Great Schism. For seventy years the pope lived away from Rome, at Avignon, under the influence of France. Rome was almost inseparably connected in the minds

of the faithful with the leadership of the Church. This desertion of the city weakened the papal influence. There was also a strong feeling that a Roman bishop living on the borders of France was not the shepherd of the Church universal, but that willingly or unwillingly he was the tool of the French king, and this further strengthened the growing alienation of large parts of Europe, notably Germany and England. New and burdensome taxes were levied in order to raise the revenue for supporting a luxurious and profligate court at Avignon. The pope returned to Rome in 1377, but there soon followed the Great Schism; one pope ruled at Rome and another at Avignon, each calling down the curses of the Almighty on the other. Papal excommunications became so frequent that they lost much of their power. Under these conditions, the faithful, who had been taught to trust the pope as the supreme spiritual authority on earth, were in great trouble. They did not know which man was really pope, or whether there was any divinely appointed head of the Church. In Germany during nearly all the fourteenth century there was a chronic quarrel between the pope and emperor. This reached its climax in the long and bitter conflict between Pope John XXII and Louis of Bavaria; churches, cities, and lands which adhered to Louis were placed under interdict, and thousands of Christians were deprived of Church privileges.

These depressing conditions aroused many doubts in the minds of men who were already beginning to think for themselves. In this century there were already the first faint foregleams of the coming dawn. It was the age of Petrarch and Dante, of Rienzi, of Chaucer and Wiclif.

The European intellect had already entered upon that process of self-emancipation which in two centuries would result in the Renaissance and the Reformation. The conditions above related began to raise doubts in the minds of thinking men whether after all the pope was the final authority on all matters relating to the religious life. But they did not give up their religion because they could no longer follow with unshaken confidence their hitherto trusted religious leaders. Nor were they ready to surrender the theological beliefs handed down from their fathers. The time had not come for a separation from the Church under

the control of the pope. They wanted to find a way by which they might continue in fellowship with God and still remain within the Church.

This statement of the religious condition of Christendom may throw some light upon the fact that the Mystic movement was stronger in the fourteenth than in any previous century of the Middle Ages; in a word, there was general dissatisfaction with the papacy as a religious institution, with an increasing thoughtfulness and independence in the Church at large. While this can not be considered the cause of the Mystic movement, it gave a field for its expression and expansion. There have been Mystics in Christianity as well as in other religions from the very beginning. There were in the thirteenth century, especially in its closing years, but at no time did it become so influential as in the fourteenth, when multitudes, who no longer found the help and comfort they needed in the ceremonies and sacraments of the Church, turned toward other leaders. In the lapse of five hundred years the writings, sermons, and even the names of most of the leaders have perished. Only here and there one remains to show to us what the Christian life really meant to the thousands who were striving for unity with God.

First in time and most influential of all these leaders was Master Eckhart, the father of German philosophy. His work began in the thirteenth century and extended well into the century which we are considering. Eckhart was a bold, speculative thinker, who carried his mystic philosophy to the verge of Pantheism, so strongly did he insist upon the Divine presence and the identity of the Divine and human. His writings are difficult for us to understand at the present day, but they were an inspiration to the large number of men who applied his teachings to the Christian life of their times. These followers were not profound philosophers, but with Eckhart's help they interpreted the teachings of Christianity to the sorely tried hearts of the bewildered men and women around them. As faith in the pope as final authority became weaker, and as scholasticism showed itself insufficient, belief in the need and possibility of the direct approach to God became stronger. In the cloisters and cities of Germany, especially on the banks of the Rhine, peace, joy, and comfort came

to the hearts of many because the way to God was still open, even in the interdicted cities. Eckhart was the teacher of many of these Mystic leaders, though it is probable that some of them came to their views without reference to him. We may simply note the names and the works of a few of these men and women, confining ourselves to the fourteenth century. The Dominican, Theodorich, companion of Eckhart, wrote in the Mystic spirit, "The Beatific Vision of God." Mechthild of Hackeborn, "The Mirror of Spiritual Grace." Hermann of Fritzlar, a layman, was the author of "Lives of the Saints." Nicholas of Strasbourg, Dominican monk, wrote many sermons and tracts. Other leaders were John Sterngassen, Kraft of Boyberg, Dietrich of Thuringen, Heinrich of Nordlingen, Margret Ebner. Of greater importance were Nicholas of Basel and Rulman Merswin, leaders in the widely influential Mystic organization known as the "Friends of God." Still better known was Henry Suso, Dominican monk — preacher and poet of Mysticism.

The movement was not confined to Central Germany, because we find, in the same century, Sweden and Italy furnishing strong Mystic leaders. England furnished Walter Hilton and Julian of Norwich. In the Netherlands the work of the Brethren of the Common Life can be traced directly back to Eckhart through Florentius, Groot, and Ruysbroek, the last mentioned being a pupil of Eckhart.

If we should examine in detail the teachings of these men and women regarding the Christian life, we should find that they hold much in common. They do not organize new systems of theology. In general they accept the Church and its teachings and strive to fulfill the High-Priestly prayer of Christ for his followers: "That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us." While there are different ways of expressing this unity, sometimes in words which are incomprehensible to our twentieth century methods of thought, the system presented by the sermons of Tauler and the writings of Ruysbroek are fairly representative of the movement as a whole. For that reason we will examine some of the fundamental principles of these two men, noticing the Dutch Mystic first.



John Ruysbroek was born in 1298 near Brussels. He became a parish priest, continuing in this calling until his sixtieth year. At that time he resigned and entered an Augustinian convent in the neighborhood of Brussels, where he remained until his death, in 1381. As in the case of nearly all the other Mystics he teaches that there are three steps or stages, each one necessary, and the lower leading to the higher. These three steps are necessary for those who would gain the mystic union with God. His exposition of this progress is worth our study because he has entered more fully into details than any other man of his century, and, what is of special value, he guards more carefully than many of the others the idea of man's separate existence apart from the Deity. The three stages in the progress toward union with God are the Active Life, the Inner Life, and the Contemplative Life. In the first stage the Christians are "Servants of God"; in the second, "The Friends of God," and in the third, "The Sons of God."

In the first stage the life is one of works and the attempt is made to obtain salvation by good deeds; the relation of the Christian to his heavenly Father is that of a servant to his master and nothing more. The man is earnestly striving to answer the old question — What shall I do to be saved? The impelling motive is always self-love. In his prayers and good works he is seeking a reward, either earthly or heavenly. Such an one observes the laws and commands of the Church, not because he loves God, but because he loves himself, and he does not want to be damned. He sees on one side the joys of heaven and on the other the pains of hell. He spends his life in doubt, labor, and sorrow, because he does not trust God. Self-love is the basis of this fear of hell and the motive impelling him to lead a life of virtue, but the Bible says that the "Fear of the Lord is the beginning of Wisdom." Ruysbroek did not underestimate the value of the first stage. It led men to forsake sin and to live virtuous lives. It was the legalism of the Middle Ages. Men kept the divine law because there were rewards for keeping it in this life and the next, and there were penalties if these laws were broken. The men in this stage served God, but did it through self-love, not from the love of God.

Those who have passed beyond the first to the second stage are the "Friends of God." This title is taken from the words of Christ to his disciples in the last discourse—"Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his master doeth, but I have called you friends, for all things that I have heard of my father I have made known unto you."

Ruysbroek does not mean to imply that entrance upon the second stage indicates that good works are no longer necessary. He says that the friends of God are always His servants, though the servants are not always His friends. In passing from the first to the second stage we may make his meaning clearer by noticing some of the contrasts which he draws between the two. In the first, one is concerned with the signs; in the second, with life and truth. In the first, man dwells in the lowlands; in the second, in the highlands. The bright sun shines in the highlands and there are many good fruits and wine, and the land is full of peace. The same sun shines in the lowlands, but the landscape is colder and the power of the sun is lower. There is food, but little wine. In the first, the Martha standpoint is occupied by the Christian who is troubled about many things. In the second, it is the standpoint of Mary, where there is a clinging to God in love, a regard for His honor, a regardlessness of all that man may possess out of God. In the first stage, God sends us as true servants to do His commands; He calls us from the first to the second that we may be His friends. This second step toward union with God in the inner life is not reached by all men who attain the first. There are many who remain satisfied with the fulfilment of the law, and who regard the performance of good works as sufficient. If the second stage is to be reached, and it is reached by many, the heart must be freed from the things of sense and turned toward God. The motive of the inner life is love to God. When this becomes the controlling motive in the Christian life, there is no longer contentment with doing. The doing good must continue, but the ruling thought now is to please God, and compared with this there is nothing else in the universe. There is the constant hungering and thirsting after righteousness, and this longing is fulfilled. This, then, is the second step, and we are tempted

to stop and ask, Is there anything beyond this? We feel that this would be a vastly better world than it is at present if all men, even those nominally Christian, were in the first stage. We should feel fairly well satisfied with ourselves and our fellow Christians if we had reached this second stage, in which love to God is the controlling motive of our lives.

As we enter upon the consideration of the third, the Mystic stage, some introductory words are necessary. This third condition, the Contemplating, or better, the Beholding life is rather an ideal than an actual experience. We do not find any of these men claiming that this is a condition in which they are living all the time, for very few men ever reach it, and the most saintly at rare intervals, when the heavens seem to open and there is revealed to them the clear vision of God, or when they have an experience like that of Paul, who once in his life, in the body or out of it, was caught up into Paradise. Ruysbroek warns his followers that this is not easy of attainment, and that it can come only after many years of striving, if at all in this life. Did these men have visions and revelations such as did not come to their fellows who lived on the lower plane, or were they tricks of an over-wrought imagination? We do not know. It is not a matter of particular importance whether they did or not. The value of their work is in the presentation of an ideal before the men of the fourteenth century in such a way that countless thousands were saved from despair and led into a higher, holier, happier life. Ruysbroek and his associates presented in language which their disciples understood, even if we cannot, such profound Christian teachings as "Blessed are the pure in heart, for they shall see God." "Be ye therefore perfect even as your father in Heaven is perfect."

With these explanations in mind, let us turn to the third or contemplative stage of the Mystic life. Those who have reached this stage are the Sons of God in an especial sense. In a general sense all men who have been saved by divine grace are the Sons of God, so far as they have been influenced by the Holy Spirit, and the Spirit of God dwells in them. Only a few become the Sons of God in the peculiar sense in which Ruysbroek uses the term, at least very few in this life. *In the second stage the love*

*of God is the controlling principle in life. In the third, the love of God is the only principle.* In this the wish of Christ is fulfilled — the son abides in God, and He in him. It is a state in which the exalted soul always beholds the face of God. The human soul is so charged with divine love that he forgets himself and knows nothing but the love which he possesses. In the words of Ruysbroek — “this is the existence which all deep spirits have chosen above all things. It is the dark silence in which all loving hearts are lost.”

In the third step there is a presentation of the passivity of Mysticism which often led to quietism. But in the teachings of Ruysbroek it may be fairly interpreted to mean nothing more than the absolute surrender of the human will to the divine. It is no longer man after this surrender who accomplishes the divine work, but it is God himself who works in the inner clarified man. Looked at from the human standpoint, man is a tool in the hands of God. The Spirit of God comes in as a violent fire and burns out all but Itself. Only when man knows God and loves Him like a glowing fire that can never be quenched, holds to God continuously, conducts himself and all the affairs of his life in virtue and quiet, can the third stage be entered upon. In this stage it is not simply the grace of God, but God Himself, who works in the believer's heart.

These words give a very unsatisfactory view of what Ruysbroek meant by the three stages, and especially is this true of the third. In general, we may say that the third step in the mind of Ruysbroek represents an aspiration — seldom realized — for perfect submission to the Divine Will, and perfect union with the Divine Nature. I conclude that Ruysbroek was trying to express in his obscure fourteenth century way what Paul meant when he said, “Nevertheless I live, yet not I, but Christ liveth in me.”

We will now notice the idea of the Christian life as it was presented by John Tauler, a Dominican monk and a contemporary of Ruysbroek. This can be done more briefly because in many points the two men held the same views. Tauler was a close follower of Eckhart and was able to interpret the philosophy and profound religious speculations of his master into the language of the common people. His main teaching, reiterated again and



again in the sermons which have come down to us, is the necessity of the union of the human soul with God. In words which remind us of St. Augustine, Tauler says that man originated from God, and longs to return to Him, the undivided Unity. As the soul has proceeded from Him, it desires to flow back unto Him. There is no rest and peace until the Christian is wholly one with the Heavenly Father; and this union between the divine and human is possible because of the similarity between the human and divine natures.

Like the other Mystics, Tauler believed that there were three stages in the way to perfect union of the soul with God. In the first stage the Christian performs acts of self-denial from fear of hell and for hope of heaven. He has some love of God which leads him to shun the worst sins. These men are lovers of self, and have little faith so that they are always fearing for their own safety. Out of self-love they avoid sin in order that they may escape hell and obtain the rewards of heaven. They know little of the love of God and are more liable to dwell on the bodily sufferings of Christ and not to think of Him as the perfection of humility and patience. They torment themselves with fasting and watching and take upon themselves hardships, thinking in this way to gain perfection. They despise other Christians who do not observe the same forms with themselves, and because they are always seeking their own good have no general love toward all men. They do not look within and so have little knowledge of themselves. They act from constraint and fear, not from love, and hence their lives are full of care, fear, toil, and misery.

In the second stage God brings the Christian to dissatisfaction with himself. He finds that he is unlike God and becomes filled with a sense of his own unworthiness. He is weighed down to the earth with the pressure of his sins. God leads the soul through these experiences until self-sufficiency is driven out of every corner of his life and he can never more ascribe any greatness to himself.

They are in the third stage who with unflagging diligence and ceaseless desire are ever striving to approach perfection. They are in a state of mingled joy and sorrow; sorrow because of the

sin in the world and because they experience the grief and pain which the human nature of Christ passed through. The joy of the third stage consists in "a clear intuition and a perfect fruition to which they are raised in Christ by the power of the Holy Spirit." The third stage is reached only when there is the union of the human will with the divine; when there is an entire denial and renunciation of self. The Holy Spirit so takes possession of the life of the believer, that all delight in having his own will is quenched and overmastered by the shedding abroad in his heart of the divine love. The Spirit himself seems to become the Christian's will and love. In this third stage great emphasis is laid on poverty, not the ordinary poverty of the monastic life which taught that a man could not have earthly possessions of his own, but the disconnection of the soul from the things of the earth, and a clinging to that which is high. Tauler carefully guarded against the excesses of the perfectionist because he believed that a Christian might increase in virtue and goodness as long as he lived. His thoughts are clothed in mystic language, but as we become accustomed to the accents of St. John rather than those of St. Paul with which we are wont to clothe our theological thoughts, we realize that here was a man who had a consciousness of the meaning of conversion and of the deep things of the Christian life.

This brief presentation gives us what Ruysbroek and Tauler believed fundamental to the noblest Christian life. If we should study the teachings of the others who have been mentioned, we should find departures of more or less importance but an essential agreement in most respects. While there was much that was beautiful and helpful in Mysticism, it had its dangers. It was regarded then as now as something vague, indefinite, and liable to lead into error. There were many in that age, as in our own, who did not escape the perils always inherent in Mysticism. There can be no fair presentation of the movement without a recognition of these dangers. One of them is the constant tendency towards Pantheism. It is difficult to understand some of Eckhart's expressions in any other way, though he disclaimed Pantheism and wished such expressions to be understood in a figurative sense. As a rule the leaders of the Mystic movement

guarded against this danger in their teachings, and carefully freed themselves from this charge.

A second and more serious danger came from the tendency toward perfectionism. Ruysbroek warned his followers against this, telling them that the perfect life, if it was ever attained in this world, was reached only after many years. It seemed to some that if they were in union with God, then they were perfect as God Himself. It was an easy process to pass from this belief to the idea that ordinary moral laws, which were binding on mortals who had reached a lower stage in the Christian life, had no power over them. Such was the belief of the Brethren of the Free Spirit, a pantheistic, perfectionist sect which spread over the regions of the Rhine, Holland, and Northern France in the fourteenth century. They believed that they could not sin because of the union between them and God. All that they did was good and they had no use for the Church or the moral law. This belief in freedom from the restraint of the moral law has led to the excesses which have disgraced certain classes of perfectionists all through the ages. Considering themselves beyond the power of sin and incapable of sinning, they have been led into the unbridled satisfaction of carnal desires. Those who may be called the true Mystics were not guilty of these excesses. Indeed, there was continual opposition to these fanatical excesses from Tauler and his fellow workers. The true Mystics were always teaching that life was known by its fruits, and that holiness was always associated with the effort to obtain unity with God. They avoided the dangers inherent in perfectionism by remembering and reminding their disciples that the perfect union with God was an ideal earnestly to be sought, rather than an actual experience of every day life. It was the ideal placed before His disciples by Christ Himself when He told them "Be ye therefore perfect even as your father which is in heaven is perfect." The command is no less binding because it is never fully realized in this life. The trouble comes when the seeker after union with God forgets that he is only a follower of Christ and not Christ Himself.

A third danger is that of indifference or quietism. It sometimes happened that Mystics became so absorbed in the thought of God, and in the longing for union with Him, that they forget

the world and its needs. In their periods of ecstatic reverie they felt as Peter did on the Mount of Transfiguration, "Master, it is good for us to be here." The Mystics forgot for the time being, and sometimes they forgot for all time, that the Master only took them into the mount that they might obtain a glimpse of His glory, so that they could go down and work for Him more effectively amidst the needy masses of mankind.

This danger of falling into quietism was great in times of persecution, when the weary souls could find their rest only in God, and once having found rest, dreaded the tumult and confusion of the world. But the best of the men, who in the most troubled times found union with God, even in the faint way in which men may find this union, did not retire within themselves. The joy which they had obtained was too great for them to keep to themselves. They became, as we have seen, the preachers of divine love to others. This movement did not remain within itself, and, therefore, it became a great influence in preparing the way for the Reformation, and continued a force for righteousness from that day to the present.

This fact — that Christian Mysticism was a movement which had a practical and elevating effect on the world — is ordinarily a little puzzling. The common conception of the Mystic life is that it must be one of contemplation and absorption in the affairs of the other world to the neglect of this. But Ruysbroek and Tauler found if they were to be the Sons of God, they must do His work, not through fear but from love. The very fact that they found what was essential in the Christian life made them anxious to do the Father's will. We find the same apparent contradiction in Monasticism. The monks fled from the world in order to live a better life, but when they realized the meaning of this better life, these hermits of the desert and the forests went into the medieval world as its best preachers and most fearless missionaries. The effort to become one with God, if it succeeds in any degree, sends the seeker back into the busy world, whether he is monk or Mystic, to tell the good news to others. The blessing which he has found is too great for him to keep it to himself; he must share it with others.

In view of this, we ought not to be surprised to find that the



Mystics were some of the most practical and influential men of their day. We do not know very much of their lives, but enough to show us that their beliefs did not separate them from their fellows, but, on the contrary, brought them into closest and most helpful contact with them. Ruysbroek was a busy parish priest till well past middle life, and his writings show us that he was far from blind to the evils around him. He condemned the sins of the day as sharply as did Luther. The laymen were rebuked because of their luxury and evil example, especially because high and low alike were engaged in a mad struggle for wealth. He reminded his rich parishioners that if they died in their unrighteousness their money would not save them from the torments of hell. In the spirit of the later German reformers he was outspoken in his condemnation of the sins of the clergy. He rebuked the clergy because they were willing to sell indulgences to the rich. He said that while there were some good priests left, not more than one in a hundred was true to his calling. They ruled the people not as shepherds but as tyrants. They multiplied benefices until they had four or five, and the more they had the less they cared for spiritual things. They were more interested in getting money than in anything else, so that they would sell Christ Himself for money if they could. He rebuked the bishops and did not spare the head of the Catholic Church, claiming that he also bowed the knee to earthly riches. He found faults also in the lives of the monks, who were not as a class living up to their vows. Instead of living a higher life than that attained by the ordinary Christian, they were not even keeping the commandments which were binding upon all followers of Christ. He found three vices prevalent: laziness, gluttony, and debauchery. The monks were no longer living up to their ideals; in place of the former poverty a great desire for wealth had taken possession of them. The monasteries were no longer places in which all men were on an equality, but differences of rank had been introduced. Monks and nuns alike looked upon the monastery as a prison, and spent as much time as they could beyond its walls, engaged in the pleasures of the world.

There is much more of the same nature in his writings, showing beyond a doubt that this man, so profound in his Mystic spec-

ulation, was, at the same time, a wide-awake man of affairs, intent on remedying the evils in the world around him.

If we should study the life of Henry Suso, the poet of Medieval Mysticism, we should find that he was much more like the Methodist circuit rider of seventy-five years ago than like the commonly accepted idea of what constitutes a Mystic. He spent his life wandering through central Europe as an itinerant evangelist. He preached the gospel of consolation to the sorrowing and brought men of sensual lives back into fellowship with their Heavenly Father. One cannot ask for work more practical than that.

In a more marked degree than the two just mentioned, Tauler is the powerful preacher and reformer. When the people were under interdict because of their adherence to the German Emperor, Tauler pitied them, since they were cut off from the comforts of religion. He continued to minister to them. He was himself excommunicated, but he preached to the people in such a way that he carried comfort to them. His Mysticism did not take him away from his people in time of danger, but made him see that the divine love was so great that it could not be limited by any man, even if that man was the pope himself. His own experience of the divine fellowship led him to say to the people of Strasburg, Your religion is a matter between you and God, and the papal interdict cannot keep the mercies of the Heavenly Father from coming to you.

Thus we see that these men were not visionaries, but practical preachers of righteousness, and Christian workers in the sense in which we use the terms today. Contrary to the received view, this had been a characteristic of the best men in the movement before and since the fourteenth century.

For an illustration of this fact in an earlier age we need only to recall the work of Bernard of Clairvaux, the greatest man of the twelfth century, and perhaps the most influential person in the Middle Ages. He was promoter of the second crusade, arbitrator in disputes between kings and popes, guide of successive popes, ablest preacher in Christendom. These responsibilities were thrust upon him, not because of his high position, since he never held a higher office than that of Abbot of Clairvaux, but

because Europe recognized Bernard as the wisest and safest counsellor. This man, holding a position of influence which has hardly a parallel in history, was one of the most thorough-going Mystics of his century. A study of his writings leads one to conclude that he was virtually the ruler in Europe, not in spite of his Mysticism, but because of it.

We will notice only one of the modern Mystics, out of many who have had a marked and abiding influence upon their own and succeeding generations. That one is George Fox, founder of the Society of Friends. Far from being one who spent his life in contemplation, after the inner light and the mystical union with Christ came to him, he was a man who made a permanent impression on the world for good. The Friends were the champions of the anti-slavery movement at a time when there were very few interested in it. By word and example they have been the constant advocates of peace. In other reformatory movements the followers of Fox have had an influence out of all proportion to their numerical strength, and this is still true of them as a body. Time will not permit the enumeration of other illustrations of the fact that the most profound Mystics have been also intensely practical.

We have thus noticed some of the mystical ideas of the Christian life in the Middle Ages. For the closing division of our subject we may ask whether there are any suggestions in this study which may be of value to us today. It is a simple matter to draw comparisons and analogies between different, and even widely separated centuries. Human nature remains much the same and the different generations meet with similar problems and perplexities. There are, however, periods in which the problems are strikingly similar, due to the fact that like causes have been at work. We have seen that the fourteenth century was a time of religious and spiritual uneasiness because the people seriously doubted the stability of the foundations on which their religion rested. For reasons already explained there were many who could no longer look to the pope as final and absolute authority, and the question came to these troubled souls, "Where shall we go?"

The present age is also one of honest doubt and questioning. The traditional faith is in process of restatement. There are



changing views about the meaning of the inspiration of the Bible. Questions have arisen concerning the composition of certain books of the Bible, and conclusions are reached by the investigators which do not agree with the traditional views. The Bible is not regarded today in just the way that Luther and Calvin considered it. The proofs of the truth of revealed religion, which in the days of our fathers were considered infallible, no longer give entire satisfaction. And so in other lines of religious thought there is unrest, similar to that which was present in the time of Ruysbroek and Tauler. These men, five hundred years ago, asked themselves, "What is religion?" and they answered, "It is the personal relation of the soul to God established through the Divine Mediator." And they turned directly to God for the supply of their spiritual needs. They found satisfaction in the effort to gain unity with the Divine.

In the perplexities of the present there are many, who, in the same spirit are turning to their own experience, and asking themselves whether religion is not in its last analysis a personal matter between themselves and God. In these days many Christians are finding their perplexities a blessing, because they are compelled to find out the real value of Christian experience. They are learning what is really vital to their religious life.

There are some who wrongly suppose that they cannot find this personal fellowship with the Heavenly Father in the old Church and under the old forms, and so there arise new organizations. In a time of change we may expect crudities and perhaps absurdities, when men see a part of a neglected truth and make it the foundation of a new system. The truth may be one which needed a new emphasis, a truth which after a time will take its place in the recognized body of Christian doctrine.

Again, we may learn a valuable lesson from the Mystics because they place the emphasis upon life, rather than upon activity; upon being, rather than doing. They fought against the doctrine of justification by works as faithfully as the later reformers. We are confronted continually by a view of life which presents an equally external Christianity. Ask the average church member what it means to be a Christian and he will tell you that it means doing good to your fellow men or doing this or that good work.



We need to go back to the principles of the Protestant Reformation, to the fact that our salvation is so great and our own good deeds are so small that it is only by the free gift of divine grace that we have salvation. We need to remember as these Mystics did that the Christian life is not doing but being, and to see as these men saw, that doing good must inevitably follow being in right relationship to God; that doing good is not the Christian life, but one of the certain results of it. I raise the question whether these men of many centuries ago have not a very definite message for us in their insistence upon a right relationship to God. There can be but one right relationship, and that the closest possible.

And with this I close. I have attempted to bring before you a phase of religious life from an obscure period. From the nature of the subject the presentation can be only fragmentary; but it is my hope that it has been brought before you with sufficient clearness and fullness, so that you have realized what is often forgotten — that there was a deep, rich, spiritual life in the days before the Protestant Reformation, and that Christians of the twentieth century have much to learn from their brothers of the distant past.

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AT THE FEET OF GAMALIEL.

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Mark Hopkins and his log compose a mere overnight illustration. Rabbi Gamaliel, with young Saul at his feet, has achieved immortality. It were a group for a painter, for a companion piece to Hoffman's Jesus among the doctors in the temple. He was a noble, large-minded man, that Gamaliel. Jewish tradition said of him: "Since Rabban Gamaliel the elder died, reverence for the law has disappeared." The only time he speaks in our New Testament Scriptures, he defends the Christians in the Sanhedrin. "There stood up"—so runs the fifth chapter of the Acts—"one in the Council, a Pharisee, named Gamaliel, a doctor of the law, had in honor of all the people, and commanded to put the men forth a little while. And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. For before these days rose up Theudas, giving himself out to be somebody, to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were dispersed and came to nought. After this man rose up Judas of Galilee in the days of the enrolment, and drew away (some of the) people after him; he also perished; and all, as many as obeyed him, were scattered abroad. And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God." (Acts 5:34-39).

Worthy to train young rabbis is this man, learned, wise, balanced, reverent, confident in God's ways with men. Without apology, with a ring of loyalty and assurance, might Paul the Apostle years afterward, beginning his speech on the stairs, plead: "I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God"

(Acts 22:3). Saul thus had the best theological instruction of his day. And Gamaliel had in Saul the finest stuff of manhood, a quarried block for the superb soul-form of a Jewish rabbi, a Christian saint, the greatest and most effective man in all the world, say many, after Jesus of Nazareth. Saul was the kind of pupil a great teacher loves to stake his reputation on, commit his cherished work unto, find his earthly immortality in. We can imagine Gamaliel's desire to have Saul succeed him as rabbi and instructor, and his disappointment over the conversion of his brilliant pupil to Christ. The case is paralleled in the fourth century, when Libanius, the foremost sophist and rhetorician, had as his chief pupil young John of Antioch, afterward Chrysostom, perhaps the most eloquent preacher of all the Christian centuries. Asked, upon his death-bed, whom he would have to succeed him, Libanius answered wearily, "John, if only the Christians had not stolen him from us." The world, not being lavish of credit to teachers, or to any sorts of creators and fashioners, ignores the human master of Paul the Apostle. Pupils, too, sometimes have short memories, though not matchless pupils, like Saul, of peerless teachers, like Gamaliel, or Thomas Arnold, or Mark Hopkins. And long since have master and scholar, we may hope and trust, surveyed together, with immense satisfaction, the wondrous whole which had seemed no unity, but broken and unmatched pieces of mortal life.

No great interest sustains itself without its corps of devoted servants and promoters. The trained ministry of religion, therefore, never has failed. If it should fail, religion itself would presently fail. Theological instruction has its constant factors, chief of which are always its Gamaliels and its Sauls. Its incidentals, however, like all other mortal incidentals, constantly fluctuate; hence, each age's problems. The Kingdom of God, the organized church, methods and resources for training the ministry, teachers to train and pupils to be trained — these we have now as ever. But measures and numbers and quality, ideals and motives, opportunity, devotion and efficiency — these we have after our kind.

What is transpiring today may justly be called a new movement in theological education, so radical and extensive are the

changes now in process. For the purposes of this paper, the movement will be characterized under the following headings:

1. Freedom and Progress.
2. Specialized Adaptation.
3. Co-operation for Effective Training.

1. And first, there is an earnest movement toward greater freedom of advance in the truth. It is inconsiderately charged that the ministry and the divinity schools are in bondage. The churches are the clubs of the rich. The pulpit dare not offend the center pews; it is the cowed and obsequious spokesman of those pews. Theological teachers must turn out a marketable product. "The dead hand" holds a pall over the church, rendering it of no account to living men. Thus and thus runs the glib, untutored, scornful charge.

In reply, some painful admissions must be made. There still occur a few current events to be ashamed of. Foremost scholars and teachers are harried or driven out for their brave advances in the truth. Some preachers feel the galling bonds of tradition or private ownership or authority. No body of churches makes a decisive step forward or enters into union with a sister denomination without suffering the defection or predatory attack of its "wee frees." The extreme of abject bondage would seem to be indicated when men are found petitioning a fellow-mortal called an ecclesiastical superior for authoritative permission to seek the truth with candor, reverence, and loyalty. Concrete instances of such things arouse scorn and enmity against the church and rob the ministry of many capable and alert college men.

It must, however, be remembered that such facts are few and fleeting in the religious and educational life of the day. For the most part the churches, the ministry, the theological teachers, are going quietly forward without notoriety, searching after truth, finding and cherishing it, rejoicing in its new visions, proclaiming it with prophetic courage. And there are fresh facts and voices on the other side, the side of manly independence and the freedom of the truth. Union Theological Seminary has swung loose from the Westminster Confession.



Pacific Seminary imposes no detailed creed test on its professors. All theological schools are granting their faculties enlarged liberty of utterance. The pulpit is more and more widely resenting and disproving the charge of subserviency. No better testimony has recently come than that of the Rev. Jenkin Lloyd Jones, a Unitarian minister in Chicago, who is not to be discounted as himself one of the enslaved boasting a fiction of freedom. He says: "Hampered as the pulpit may be, it is, for all that, the freest calling which the human mind has yet attained. I challenge all the other professions to offer as much freedom of investigation, courage of the advance, ay, power of leadership, as is represented today by the fettered ministry of religion. Go find anywhere and any way a hundred lawyers, a hundred doctors, a hundred editors, a hundred teachers even, and I will put the hundred ministers gathered in a similar way over against them, and their freedom from tradition and convention, their power is moulding society, influence in safeguarding morality, will equal, to say the least, any of the cognate professions that share with theirs the honorable title of 'liberal' in the academic sense of 'free'—a profession independent of the trammels of greed, wage, and craft."

The claim that theology should be made purely a university discipline needs examination. That theology should be treated as a university discipline and incorporated in every university curriculum may be called undeniable; for theology reigns evermore as queen of the sciences. On the other hand, theological education, in this country at least, cannot be delivered from a practical aim. The fundamental purpose of theological schools has been well stated by President King of Oberlin as being "to fit men to be effective agents in bringing others to the avowed discipleship of Christ, and in applying in the whole life of the community they serve the principles of Christ's life and teaching. . . . The making of technical theological scholars must be quite secondary." Another puts it that theological seminaries must increase their research work, but all to the end of making preachers and teachers, of producing an efficient ministry.

Moreover, inasmuch as church life in this country has a

denominational character, so must the ministry and the theological schools. Sectarianism has run to seed here, and, to say the least, is cumbering the ground. Yet there is a sane and wholesome denominationalism, and there is plenty of reason to doubt whether the reunion of Christendom ever can mean a single ecclesiastical body. At any rate, for coming generations, the schools must train denominational ministries, while using the utmost diligence to make their graduates inter-denominational in sympathy and co-operation.

This practical aim of theological education cannot be denied. In view of it must the claims of the churches upon their theological schools be adjusted. It is critical for the churches to keep full ministerial ranks, and hence to maintain schools which will continuously recruit those ranks. There are limits to the changes of opinion which the churches can allow in their schools. They must, indeed, stop forbidding their teachers to follow the light. They must learn to welcome all new truth and applaud its discoverers. They must cease to fear. They must exchange creed tests for tests of life and efficiency. They must give all pioneers time to substantiate their discoveries. They must so hold the practical aim of producing the denominational ministry as to make their teachers feel unfettered. On the other side, the teachers must not deny their responsibility to the churches, while exalting their supreme obligation to truth. And there certainly are limits of advance, beyond which a teacher is so far sundered from his constituency that it becomes honorable in him to retire. This could not be in a purely university discipline, so long as the teacher sustained himself as a capable and obedient servant of truth. The problem of the church contains other elements intertwined. It is the problem of a company of leaders, substantially agreed, guiding patiently and painfully onward in the truth a multitude of followers involved in life's distractions and cumbered with much labor. But let both leaders and followers learn that actual blessedness is evermore bound in the same life bundle with the liberty of the truth. Heresy-hunting and heresy-suffering must perish from the earth. It is often, indeed, not the multitude that does the evil deed of death. The battle is between leaders and leaders. It is ad-

ministrator against scholar, bishop against professor, clergy against teacher or school. There is nothing worse than the arrogance of executive leadership with a strut of sheer officialism, except the arrogance of scholarship and the arrogance of cocksure credulity, high-headed omniscience, with brazen voice, where should be the "eye made quiet by the power of harmony and the deep power of joy," gazing with self-less and radiant wonder "into the life of things."

At present, then, theological education is rapidly advancing in the freedom of the truth. It sees far more than was earlier dreamed of, and it is free to see all it can. Heresy hunting has ceased, I believe, from some branches of the Church. Elsewhere it must soon droop and die in the strong light of the rising day.

2. The present movement is characterized by specialized adaptation. Nothing is simple in modern life. Even Mr. Charles Wagner amused our nation by extolling the free-handed hospitality of the White House, and the cockle-warming attentions lavished upon a new thing by blasé society. Needs are numberless. Ways of good living and achievement are countless. Specialization is plowing deep furrows, is cutting chasms among men. Education has a thousand things to do, for one in the olden time. Theological education is not exempt from heavy additions.

Take first the regular pastoral ministry, and note what is involved in its production. Dr. Boyd Carpenter, Bishop of Ripon, has recently written in the *Hibbert Journal* as follows:

"The clergyman of today is required to be a servant-of-all-work; to train him for all that he is required to do would require a year in a business house, a year in a college of music, a year in a hospital, a year in a gymnasium, not to speak of a year or two in the galleries of Europe, for he is expected to manage finances, clubs, schools, entertainments, athletics, and the multitudinous varieties of movements which mark parochial activity."

It is often said that a minister's work lies afield in three domains—that of preaching, that of pastoral care or shepherding, that of administrative leadership. A four-fold analysis may be more complete. Theological education today must produce a four-fold minister: (1) a theological thinker; (2)

a preacher; (3) a teacher of religion and morals; and (4) a social leader and administrator. As life still goes, every minister is expected to be all these; nor may he choose between them, save for emphasis. It is also worth adding that his training must conserve and educe his manhood. Theological education must ever be mindful that a minister among his people must be first and always a man among men. Theological schools must turn out the manliest men their students have it in them to become. Hence, for instance, the sharp criticism against beneficiary aid; a matter clearly two-sided, not to be dismissed with a sneer. And yet again, this manly man and four-fold minister must be a spiritualized personality. He must know God, and live deeply in Him; for his work, however much it be to conduct a socio-industrial enterprise, to attend upon striving and suffering humanity, to instruct in religion and morals, to discuss theological thought, to preach the highest parts of truth — his work, in all these ways, is to persuade men to live in view of God and in a sense of filial love. And still further, this manly, four-fold and spiritualized minister must be effectively adjusted to fellow-men, geared to his age. We should agree with Dr. A. J. Lyman upon the main notes of this age as follows: (1) "the spirit of scientific investigation and criticism," (2) "the spirit of social combination," (3) "the spirit of economic enterprise," and (4) "the spirit of the new philanthropy," bent on removing the breeding causes of misery. Today's minister must be schooled in all these and started out along their main trails.

Furthermore, specialization of the ministry is beginning to strike the churches. The word "strike" is used advisedly. It seems as though our Protestant churches had refused ministerial specialization until it should be clubbed into them by untoward circumstances; because such differentiation holds financial implications. In the future, not only must ministers' salaries rise, at least to the level of the skilled day laborer's wage, but large churches must resume the plural pastorate. Business men and educators are past the folly that still demands from a single man the entire diversified ministry of a parish and a community. The leaven is working. A good number of churches now have a



pastoral force of two or more persons. It must be admitted that this advance is barely begun. It will, however, proceed. Some ministers hereafter may escape the doom of being a jack-of-all-trades, master of none. Ere long, theological schools may and must group their students according to aptitude; may and must differentiate — for example — the training for the group of destined preachers, the group of teachers, the group of pastors, the group of administrators, the group of philanthropists, the group of missionaries. In other words, theological schools, while furnishing the student a certain general fitness for the minister's all-round work, must prepare him to become an expert at some point. Even now the call is loud and constant for the minister who can do some one thing better than anybody else. There is no need to argue the proposition that this demand for expert service adds much to the task of theological education. The average all-round minister, sincere, alert, sacrificial, sowing his life abroad without reserve as the seed of manhood and social betterment, stressing some point in his work with a certain accent of expertness, remains ever the dependable and reverend servant of God and men. But the school that is wholly confined to the production of this average minister — if there remains such a school,—is not answering the modern call to "make good."

All the foregoing has to do with clergymen only. The multiplicity and diversity of religious and philanthropic opportunity must now be noted. Not many decades ago the ministry was the single opening for a young man devoting himself to the moral and religious welfare of his fellows. Now such a youth finds an embarrassing choice. This is always stated as a main reason for the present depleted numbers of students for the ministry. The point now is the additional task offered to the theological schools. So-called lay workers, such as Y. M. and Y. W. C. A. men and women, Bible workers, slum angels, evangelists, deaconesses, missionaries, charity workers, Sunday-school officers and teachers, have hitherto been taught in separate schools. But a call is now sounding for the divinity schools to take over this lay training. A few years ago, when located in Oakland, California, Pacific Seminary opened such a de-

partment. It served a few persons for two or three years, till it proved that our Coast conditions could not yet furnish a steady stream of such students. Several years ago the School of Religious Pedagogy removed from Springfield, Mass., to Hartford, Conn., to ally itself with Hartford Theological Seminary; few students now pass through either institution without taking courses in the other. And President Mackenzie of Hartford Seminary has recently urged in print that theological schools must enlarge their curricula and equipment to provide for many kinds of training. Hartford Seminary has had for years a department of music and one of missions. Chicago Theological Seminary has opened a training school for deaconesses. Union Seminary initiated in 1901 extension courses for lay-workers in Sunday-school teaching, the English Bible, and New Testament Greek, and enrolls four hundred students annually. The criticism has been that the lay training schools have failed of scholarship and have emphasized mere practical method, mere handiness in reaching men. Particularly insistent now is the demand for thoroughly-trained Bible teachers, especially for the Sunday-schools. They can be furnished only by high-grade courses of instruction. The theological schools, standing for the highest standards and freshest methods, are the logical sources of supply.

These bare poles of suggestion indicate a complex process of enlargement and adjustment. If anyone asks whether theological educators see all this, the answer is *yes*. Possibly and meagrely reasonable may have been the supposition that church leaders and ministers and theological scholars are at least half-asleep. But on the other hand, the "crack o' doom" must be credited with awakening power; and the "crack o' doom" has struck the church and ministry and divinity schools in these last days. This doom provides, fortunately, for a second probation. And the popular idea that second-probationers incline to embrace the opportunity is in this case borne out. Theological education is broad awake; more so than its opponents and scorners have discovered; more even than many of its own clientele, its proper champions, and the young men of the colleges have discovered. Of this alertness, several kinds of evidence are avail-

able. I bring forward only one, and that in brief; evidence from the current facts in theological instruction.

During the last fifteen years, large changes have been registered in theological curricula, changes enough to prove that the schools are earnestly moving to meet the altered situation. In the first place, scientific methods of instruction have entered. We want our Bible, our history, our doctrine, our practice, grasped and taught so that students out of the best colleges and universities will move right on in the methods of work which have grown habitual. We seek new instructors among men used to such methods. It is generally true to say that no others now get into theological chairs, and that the old methods of authoritative transmission of fixed forms of truth are obsolete. No theological school would claim that Dr. John Watson was demanding too much when he wrote recently "The chairs should be filled by men at the height of their power and who are acknowledged experts in their subject." The aim is to teach the pupil how to think in the subject, and where to go for his materials. Research is constant, with freedom of advance. The principle of the ethical significance pervades instruction. Moral value is aimed at everywhere, the application of all truth to life, the production of righteous men to be engines of moral power in everyday highways and byways.

Note, too, the courses added within fifteen years. The new psychology, the new pedagogy, the new sociology are all here. All theological students are expected to have had or to get them. And natural science is with us. Few of our schools have such a chair of religion and science as was occupied by Henry Drummond in Glasgow. But the theological schools appreciate natural science training for the minister, hope for students out of university laboratories, and would like to provide the laboratory for such as are deficient. Nor should literature go unmentioned. English literature plays an enlarging part in ministerial culture, while a good number of educators would agree with President Harper when he says: "It may fairly be questioned whether a mastery, so far as possible, of this field (of English literature) may not be reckoned as second in importance only to the mastery of the sacred Scriptures." Let it be made clear that these ad-



ditions are being incorporated into theological curricula, not simply called for as pre-requisite. The attempt is to supply them to deficient pupils, and to gear these disciplines to religious culture and Christian activity.

It may be asked, Why, then, have these improvements grown so slowly and made themselves no more obvious? The full answer is neither simple nor brief. The friends, even, of theological education have hardly cared to notice the obvious facts. The students and faculties of colleges and universities have not always taken pains to inform themselves, preferring to chew the cud of old criticisms vital years ago. The surprises acknowledged by tardy observers, professedly well-informed, are good for one's sense of humor. It is not denied, however,—indeed, it has been admitted,—that the advances are painfully slow. But criticism should be considerate in justice to actual conditions. The divinity schools would have advanced much faster had the ministry and churches encouraged and enabled them. It is their business not to rush on alone, but to lead on. They have often found the great multitude hard to move, blinking at the new light with eyes used to twilight, calling down eager leaders. And this is chief to say; the great changes of the past fifteen years have been wrought with slight increase of funds and faculty. The labor has been multiplied in amount and diversity; the tale of bricks is enormously enlarged; but the apparatus and workmen are not made equivalent. This is not said to commend administrators and instructors who have shown themselves capable of personal growth and adjustment, of vision and laborious deed. It is offered as reasonable explanation, in part, of slow rate and tardy performance. Vast sums have gone into other departments of education in recent years. Conspicuous by contrast is the paucity of gifts to theological training. Union, Princeton, and McCormick Seminaries have lately received a million or more each, Rochester nearly a million. Hartford Seminary inherited large sums several years ago. But the fact stands notorious that theological education has not been sustained in its advance. It is easy to say that that is proof of non-desert, since all worth inherits power. It is also true that larger and louder causes distract attention from the smaller and quieter, often in scorn



of comparative values. Theological education is enough alive and effective to deserve far more adequate support. But the greater fact is that the churches cannot afford to leave this interest so comparatively helpless under the sharp call of the times for a more efficient ministry. It may be truly said of the divinity schools, in Pauline language, "to will is present with me, but to do that which is good is not" made possible. It is bad strategy to leave the seminaries to do what they can, and futile to cry the rapid advance under present equipment.

3. The present movement is characterized also by the spirit of co-operation. This spirit is swiftly pervading church life. Witness the great federation meeting in New York in November, 1905, and the many advances toward federation and union of churches in different parts of the world. The theological schools are abetting this growth of brotherhood. The seminaries that have college or university environment rejoice in the greater life and opportunity; such as Berkeley, Boston, Chicago, Garrett, Hartford, Harvard, Princeton, Rochester, Union, Yale. The isolated schools find the age against their seclusion. Andover lies in a painful dilemma. Chicago Congregational Seminary has earnestly debated removal to the south side, for contact with Chicago University. There are a number of theological schools in and around Chicago, which might do princely things in fraternal interchange.

At Berkeley, California, there are four divinity schools, beside one of the best universities in the land. Delightful faculty relations are enjoyed, and profitable exchange of pupils. Pacific Seminary has now in its classes a dozen students from the university and the other seminaries, while it sends twenty-two of its students to their classes. Its student body is both interdenominational and international; it has flowed together out of seven denominations and at least four nationalities. It has what is called an associate faculty, composed of members of the university and seminary faculties. The four schools here are sustaining a union public assembly. Professors from three different schools, with their families, are finding happiness and economy in co-operative home-making, living together as a single family. Five seminaries, three of the four in Berkeley, along

with the Presbyterian and the Episcopalian not far distant, are producing annually in Berkeley a "Federate Summer School of Theology."

Other forms of co-operation are bound to come. Theological schools widely distant might share instruction in some courses, like comparative religion, or missions, the instructors visiting each institution periodically, spending perhaps one semester in each school every second or third year, the schools dividing salary and expenses. Interdenominational and international faculties are coming to be. Fine examples of this appear in Berkeley, and in many other seminaries. Professor Peabody of Harvard Divinity School has been indoctrinating the Germans. Rev. Hugh Black of Edinburgh spent a semester instructing in Union Seminary, and has now joined that permanent faculty. It is surely a stormy day for the man who is resolved to remain little and narrow. He who refuses to grow and move as a living thing will be briskly whisked about as "a sere and yellow leaf."

Now the array of facts, which has given the items and considerations for this paper, is reasonably claimed to be adequate to answer some of the criticisms still heard and to draw the attentive support still withheld. There is a scant crop of young men, especially the best young men, for the ministry. No space is left to present the main reasons alleged. But let an affirmation or two be made. The best college and university graduates need not choose other professions or occupations on the plea that there are no schools giving theological training on approved pedagogical methods; nor on the plea that theological instructors and ministers are not free to think; nor on the plea that divinity schools hold aloof from modern social movements; nor on the plea that those schools are so used to mediocre men and worse that they would not know superior quality if the aforesaid best young men should expose themselves to view, and have no apparatus for dealing with such quality; nor on the plea that those schools are engaged solely in grinding out recluses and anachronisms, cave-dwellers and antiques, or Miss Nancies. It is time for college graduates and their friends who care to know that whatever may still remain of outdated inefficiency, they can, if they wish, find theological schools able to help them translate

their endowment and attainment into effective religious power by way of all the professional culture they may have patience to acquire. So far as it is the fault of the theological schools that their progressive improvement is not known, they must of course correct the fault. Perhaps the stricture is fair that the claims of theological culture have not yet been presented to college students in the modern way. But this is being remedied. Two years ago the Congregational National Council projected a visitation of colleges by leading ministers and theological educators. The plan was executed. Other denominations have done similarly. Such pilgrimages should be repeated till the new facts of theological education are accepted at the sources of ministerial supply in the college, the church, and the home.

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THE FULNESS OF MAN.\*

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The Bible has many great words which rouse the human mind to its noblest activity; and among them all none is greater than Paul's majestic phrase "the fulness of God." A complete conception of God's powers and qualities and transactions, what an incomparable challenge this to man's intellect! The imagination flies from earth to sun, to nearest fixed star, to the remotest heavenly body, in the endeavor to realize space, the sensorium of divine perception, the sphere of creative energies, everywhere occupied by omnipresent deity. Eager thought travels backward into the past eternities to realize that God always has been, and forward into eternities yet to come to realize that God always will be. The mind wrestles with the mystery of a being self-existent, of a power that needs must be the primal energy, uncaused and itself the cause of all things else. Words like omnipotence and omniscience unfold their hidden meanings and enlarge their applications, until the understanding is overwhelmed. And then the moral reason has its turn. Purity and patience, justice and love, all excellence and all virtue, all truth and beauty and goodness, made free from alloy, made perfect and boundless and universal,—as he thus paints his picture the brush slips from man's hand, and he falls on his face to worship the "very God," whom he knows to be infinitely beyond his best conceptions. "The fulness of God." When the kingdom has come, and its first long age has reached its consummation, the combined experience of all God's creatures will barely have begun to reveal the divine fulness.

But the most humble souls are those that can make most bold with God, and to one worshipful spirit of the olden time was revealed this wonderful fact, that man has been made "a little lower than God." Man finds that God's fullest expression of

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\* A recasting, for the RECORD, of the Commencement Day Address, given at Iowa College, June 13, 1906.



himself is not in the towering mountain or in the fathomless sea, not even in solar systems or far-reaching galaxies, but in the soul of man. Bird and beast are keen in their senses, amazingly various in their aptitudes, often far superior to man in many inferior things; but man can know God as bird and beast cannot know him. Man is so made in the image of God that his justice can be like God's justice, and his love one in quality with God's love. He has been endowed with free choice, and God seeks from him intelligent and voluntary obedience, clear-sighted and spontaneous love, as the greatest prize God can find in his universe. Inconceivably vast as must be the difference in nature between the infinite and the finite, he finds God's spirit coming near to his spirit in the nearness of Father to son, the God of hope setting before him this stupendous ideal: the ownership of all things, the partnership with all men, the use of all time that is and of all the eternity that is to be, and all as a means to a growing fellowship with God, which shall forever increase his capacity for the divine life, his wealth of divine experience. Let us consider then the fulness of man as for us a theme no less than the fulness of God, because the one is but the complement of the other, because in magnifying God's idea of man we shall magnify man's idea of God.

Looking at the things below man, and beginning with things inanimate, who can ask a more inclusive patent from the King than this: "All things are yours." Why should not God give them freely? He has made them for the service of man, and that man through them may serve his God. Any other value to a God who is love, and who first of all desires love, is so comparatively small as to be negligible. Therefore God gives things to us, not as a rattle is tossed to an infant, but as a field is bestowed on a farmer. Man learns that things are his to make his, the earth is his to master and rule. The elements are his to discover, however subtly they may be hidden. Are they convertible one into the other? He is furnished with faculties that will answer that question, sooner or later. In what ways can they combine, and what will be the nature and powers of the combination? Here is a boundless field of inquiry, but no part of it is shut out from man's investigation or conquest. The

recent discovery of radium has immensely stimulated the scientific imagination, and we are ready to credit almost any daring speculation that is soberly advanced by a man of science. Kipling discourses to us of the aërial mail from England to America, and instead of dismissing the dream as a mere fancy, we say "How long will it take to realize this?"

Whatever nature has taught its creatures to do, man believes he can learn to do. Have flying creatures, after ages of clumsy practice, at last taken possession of the air? Man will do the same. Have the finny tribes been gradually but surely adapted to life in the sea? Man will yet make himself at home in its depths. Beast nor bird nor fish shall anywhere be left to undisputed excellence over man. Supplementing his natural deficiencies by the forces of nature about him, his to put under tribute, he is bound to crown himself everywhere with absolute rule. Old powers are turned to new applications and new results, and new powers are constantly being drafted and brought to the fighting line. The industrial use of water power is transforming northern Italy, and is perfectly capable of building up a great city about a great waterfall in central Africa; man will surely want it some time. Electricity lights and warms and transports us, sends messages, transfers pictures, reproduces music; no man supposes, no man ever will suppose, that its possibilities are exhausted. The forces that once were a mere terror are yielding their secrets to man, and accepting his yoke. For always the most explosive power has some innocent form in which it may be handled; or it has some complementary confining force which can hold it in check. Man pushes forward with boundless bravery, believing he was meant to know everything. "There is nothing hid save that it should be manifested; neither was anything made secret but that it should come to light." Does any fact or any force assume to be inscrutable and unconquerable? It simply finds man indomitable, for it is man's destiny to subdue the earth. Slow his progress may be, unspeakably slow it may seem; but always there is another step visible, always man believes that next step possible. It may take centuries, millenniums; but what are they in the story of the human race?

For what other purpose is time continued on this earth, but that man may grow, and enter into the fulness of his inheritance?

In dealing with things that have life, the whole process acquires a new dignity. To secure expansive farming by machinery ever better adapted to its work, and intensive farming by methods of stimulating production which put the theories of Malthus to shame; to change the nature of fruit and vegetable so that it may conform more completely to man's needs, as Burbank is doing; to vary and improve the breed of domestic animals, until exacting man is exactly suited; to hunt down the elusive germ, and use it intelligently when it is beneficial, and destroy it intelligently when it is harmful; to fortify health by prophylactic and restorative, so that life is being steadily prolonged for the temperate, — who does not feel the thrill of man's superb achievements in these fields of endeavor? Still more fascinating is our study of the lower forms of conscious life, and their psychology. We have at least a vestige of everything we find in the animals below us; they have some foreshadowings of all our higher powers. So in studying them for our own sakes, we learn much about ourselves, and acquire a worthier self-respect. But we cannot know them without learning a new respect for them also, without feeling the attraction of kindred and responsive natures. The Hebrew paradise was peopled with innocent animals in friendliest relations with man, and no less is ours. We do not ask immortality for the dog or the horse; they would not know it if they had it, and are not capable of making any intelligent use of it. But our love for them is immortal, just as our pleasure in roses is immortal, though the roses pass away. And we believe without question that the special tenderness of protection and freedom of companionship that we have with animals capable of loving us in return, make for us a joy that corresponds to an abiding quality in man, a joy that is not to be taken away from us.

As we watch man in all these processes of subduing the earth and shaping its treasures and its life to his will, as we consider the qualities that are necessary to win success and to hold dominion, it becomes increasingly evident that the man himself is the chief product of it all; that in subduing the earth he is

all unconsciously subduing himself; that in compelling the things about him to serve larger and nobler plans he is ever enlarging and ennobling himself. And so the insistent question becomes, not how much learning a man has, but how wise has it made him; not how rich he is in houses and lands, but how much he has enriched himself in the process of winning his wealth. And death works with life in potently enforcing these questions; every man is surely separated from all his external possessions and achievements, and the man himself, stripped of every accessory, is set before mankind for judgment. Both death and life assure us that though the game is played with material counters, the meaning of the game is spiritual. The spirit in which man lives, his attitude towards the great Spirit that reveals himself in the world and time and life,—this is the main thing. God counted this unfinished world “very good” as a place of apprenticeship for man; he sets before us the vision of a perfected world, perfected by man working with God, a world in which things are but the raw material for shapes of beauty and worth revealed by God to man and realized by man for God. And only as all things are recognized as belonging to God, and are honored for their power to forward God’s plans, do they become fully and abundantly and eternally man’s own possessions.

So we learn that life consists not in things, since it is life that alone can use things and make them valuable. And so can come man’s great declaration of independence, “I will not be brought under the power of any.” That we may know, that we may do, it is necessary to have things; but no particular things, and no fixed amount of things. The smallest and fewest things can furnish opportunity for the most intelligent study and most worthy results. “If I am to direct, I must have people; if I am to love, I must have people.” True, but no others are needed than the ones within reach. As we study the making of a man, we find poverty as important as wealth. He has not learned the secret who can only be full and cannot suffer hunger; he has not learned to do with, who cannot possibly do without. The story of the perfect man in his wilderness temptation makes that clear. The epicure, the connoisseur, the man with an itch to do showy work, the man with a fever to move people, are all de-



pendent on things outside of them; like an empty meal bag they are incapable of standing alone. Even the most eager and worshipful love for a fellow creature, which makes that other human being indispensable for a true and aspiring life, confesses a weakness that spoils all. Man always has himself, with a body that can take hold of the material world, with a soul that can appeal to the souls Providence affords him. Always he has God, the Lord of all things, who has promised to the man seeking first the kingdom of righteousness that things shall be added unto him, sufficient to maintain the quest and to make it effective. He only is lord of himself who can honestly say "I am content with such things as I have, because I am a free soul, with free access to God."

Man needs thus to emphasize his own worth, the worth of his own soul, as he deals with things, and as he deals with other souls. He is put in charge of himself, and has an intimate obligation with reference to his own soul which he sustains toward no other soul. His first duty is to save himself, that is, to make himself right with his conscience, and with his God. For the sake of others he needs to do this first, since the beginning of all right influence is sincere righteousness in one's self. You might as well set an Indian herb doctor to care for a broken leg, as to set an unrighteous man to making others righteous. So is it with love; a man so perverse in judgment as to care nothing about his own happiness will surely blunder in seeking the happiness of others; a man who does not love himself wisely cannot love his neighbor wisely. Nothing is more philosophical than the commandment "Thou shalt love thy neighbor as thyself"; break the mould, and you spoil the cast. So is it in our relations to God. Do we desire our Father's love of approval? Then we must make ourselves worthy of it, "growing in favor with God." Do we desire to love God, to make ourselves a gift to him? Then we must make the gift of value, enriching body and soul and spirit, making the most of self to bestow all upon God. The man who masters circumstances in order to master self, who is ever saving his own soul in order to make possible a nobler devotion to man and God, who frees himself jealously from every material necessity and from every trammel of human dependence,

because it is absolutely necessary for him to serve man purely and to love God without hindrance,—that man has the key which will unlock every treasury of God.

High-flying social schemes need constantly to be brought back to the individual as the foundation and material of everything; but no less does individualism need to be reminded that “we are members one of another.” The private life of the individual in his dealings with other individuals has been fairly well moralized. But when men work in groups, or do business with groups, our maxims are too largely borrowed from the savage struggles of the brute world below us. Who is to blame for the actions of a corporation? The divided responsibility is too likely to be elusive, abstract, unreal to the average corporator. Whom do you injure when you cheat a corporation? The damage cannot be located, and is held to be negligible. So corporations have no souls, and those who deal with corporations have no souls either. Individuals who pride themselves upon their honor in private matters will cheat a railroad without the slightest compunction; men who would not think of compelling a starving man to pay an exorbitant price for his bread will not hesitate to corner the wheat market and rob from a nation. Has our time any easier way for a man to lose his soul than this? The most obvious wrong, the rankest injustice, is right enough, if its evil is diffused and lost in a group, if it is demanded by “success,” and best of all if it succeeds. Not so will rule the Heavenly Judge, not so now rules the Judge of all the earth. Men are inevitably building themselves into the structure of society; not only must the individual bricks be sound, but the mortar that holds them together must be honestly cohesive, or again and again the building will topple into ruin. “Each for all and all for each” is the only safe motto for the welfare of society; it is also the only safe motto for the welfare of the individual.

Whatever is wrong for an individual to do, it is wrong for a group to do; whatever it is wrong to do to an individual, it is wrong to do to a group. Indeed the principle can be stated more strongly. The broader the interests involved, the greater the guilt of those who do wrong. We need to enlarge our conceptions of personality with its sanctions, and to recognize that

wherever self-consciousness and self-direction are to be found, we are dealing with essential personality. Now a group of men can be one in their judgment, desire, conscious purpose; look at a body of workmen determined on increase of pay or on a strike. Even a nation can be roused by great issues to a unity of judgment and a fusing passion of purpose, as was the North during our civil war. This oneness of conviction and endeavor is not to be thought of as constituting something which might rhetorically be called personal; it will not only stand the test of close definition, it will prove to be more wonderfully and magnificently personal than the mere individual can possibly be. Just as in mechanics men's efficiency increases in geometrical ratio as they combine, so in ethics. Do we sigh over man's prowess in the natural realm, and wish it might be so in the spiritual? Where the natural has abounded, the spiritual shall yet more abound. We have only begun to know the loves and enthusiasms, the achievements and glories possible to man, when he nobly and fully identifies himself with men. The supreme things, terrestrial and celestial are not individual but social. Listen to the worship of heaven, where the rapture of each is the rapture of all, where the mighty volume of the whole becomes the thrilling and transfiguring possession of each part, and ask yourself what heaven would be, if in it there was just one human soul and God! Man needs for his completion the whole human race, and only as he identifies his interests with the interests of man can he know the fulness of man.

But when man has said to himself with the Roman, "I am a man and nothing human is alien to me," when with the Hebrew he has said to his fellow heirs, "The world, life, things present, all are yours," he needs to add, "Death and the things to come are yours," he needs to bring himself under "the power of the endless life." What is that power? What worthy reason has the Creator for bestowing immortality? Surely not any form of repletion, whether eating and drinking, or scientific pleasure, or aesthetic delight, or social sweetness. A round of joys that meant nothing more than getting hungry and satisfying hunger again and again, would not lift us essentially above the brutes. God nowhere puts pleasure first; his plan is to put joy with



work as work's companion and inspiration. The music of the spheres follows the planets as they move in their appointed orbits. No mere self-satisfaction of any sort, whether of the beauty gazing at herself in the mirror, or the Hindu god looking with unvarying complacency upon his expansive paunch, proves itself worthy of eternity. The endless life is something more than the apotheosis of vanity, however sublimated. No unchanging and unchangeable perfection, that has reached a *ne plus ultra*, can satisfy our thoughts. If it has ceased to climb, why should it go on forever? When nature attains a climax, the movement is toward descent, and the end is in sight. No mere beatific vision, absorbed in the contemplation of divine beauty, unable to turn away from its passion of adoration, will answer. Medieval Christianity never learned that doctrine from Paul, who gloried, not in visions, but in the infirmities that brought to him for his ministry the power of Christ; nor from Christ, who willingly left the splendors of the Mount of Transfiguration to resume his work of healing and teaching. Eternity must have a fitting occupation, some plan which could not be accomplished without it, some majestic purpose worthy of so vast an area; and that purpose is endless growth in knowledge and love, in service and fellowship.

God is possessed of absolute perfections, and of the felicity that goes with them. Before his infinite, eternal, and unchangeable glory we bow with adoration. But the finite spirit, with all its limitations, has its distinguishing and compensating felicity in the wonderful and never ending possibility of growth. Man presses forward toward a flying goal, finding every mile of the way rewarding; but never is he meant to stay, always the joy urges him onward. Each attainment is worth while for itself, but most worthy as a means to something nobler that is revealed just beyond. Both present and future are essentially indefectible, indefeasible, inalienable. Pope was wrong in saying "Man never is, but always to be blest." The beatitudes are all in the present tense, as well as in the future. The true man is always blest with present love and joy and peace; but his noblest having is the hope that ever says, "The best is yet to be." His is a dominant optimism, saying ever to circumstances, "Bad masters are



ye, but excellent servants; ye shall be made to serve, to serve the best." His is a creative optimism, believing so strongly in the best that he goes forth to make the best out of everything, in the name of Him who is always on the side of the best. And with all this passion of ever growing hope there is a great soberness of patience, that accepts God's plan of having man make himself, with divine help, by slow accretions, in which man's judgment and power ever keep pace with his growing wealth; that accepts the movement toward moral perfection as having nothing less than God as its standard, and as furnishing occupation for numberless eternities. So, because there is no limit to his hope, there is no bound to his patience, with himself, with his race, with his God, as he works on in labor that is its own "recompense of reward," for a master whose changeless promise is this, "To him that hath shall be given, and he shall have abundantly."

And now our theme brings us explicitly to the one who "inhabiteh eternity," who gives it worth and attraction; who indeed cannot be left out anywhere, for the significance of nothing is consummated until it is stated in terms of God. And of God as of nothing else man can say "mine." The great apostle declares in the same breath that "The body is for the Lord, and the Lord for the body." With the same filial fearlessness we may say that man belongs wholly to God, and God belongs wholly to man in all the obligations of loving fatherhood. Here is man's supreme opportunity for the powers and joys of personal attachment. God is a person, the only perfect personality, complete in self-consciousness and self-direction; and man is potentially a person, with much in his life that is involuntary and subconscious, but achieving personality and winning his soul in this companionship of spirit with spirit, whose possibilities no imagination can measure. He can love God with all his mind, all his knowledge completing itself in God, and furnishing ever new reasons for affection. He can love God with all his heart, with the same powers used in human love, giving his love for the same reasons that call it out in human relations, because God has everything that makes humanity lovable, and more. He can love God with all his strength, working with God and for God,

and into larger vision of the loveliness of God's will as it is thus unfolded before him. He can love God with all his soul, knowing God as transcending all his gifts, as one to be chosen rather than the nearest and dearest of earth. "Whom have I in heaven but thee? and there is none on earth to desire beside thee." And he can know that God loves him, with a love that "is mightier than it seems," with a fatherly tenderness and ambition for his children that plans for them a life richer and fuller than their utmost dreams.

Our Puritan forefathers understood much of the depth and height of God's love, but not much of its breadth and length. We have learned from them that man's faith in God fixes the value of his life, and we would fain believe in God as strongly and practically as they did. But, Old Testament Christians as they were, they missed the Hebrew doctrine of God's universal immanence, and in narrowness of mind counted this the devil's world. There is no discovery more characteristic of our times than the conviction that we live here in God's world, a world redeemed and salvable, a world being saved by the gospel and spirit of Christ, a world whose main currents of history are fulfilling God's will, and moving irresistibly toward the "far-off divine event" for which we pray. We no longer take it for granted that our babes are children of the devil until they classify themselves otherwise by conversion; they are God's until they prove the contrary. So with things; everything is to be assumed as divine in origin, a creature of God to be welcomed with thanksgiving, until we find that at present it cannot be used in God's service. And then to the lover of God it loses its value immediately. But when we have subtracted from the world the things we cannot now use, and the people whom we find to be antichrist, the world remains in substantial integrity. How good it is to believe that God reveals himself in creation as really as in Calvary. How good it is to have faith in man because God made him, and is ever regenerating, renewing, remaking him. How good it is to believe in a heaven, not made small and exclusive to the honor of God, but largely inclusive, peopled with a multitude that "no man can number," to the honor of God. How good it is to believe that earth and heaven are parts of a universe, under the

same laws, ruled by the same God. The triumph of faith's vision is not a distant heaven, where for the first time we shall see our God as glorious; rather it is a growing knowledge that the fulness of the earth is the glory of God, and that heaven in its time and in its turn will be yet more glorious, and ever more glorious.

One man there was who understood this, who reported himself as in heaven even while he was on earth. He saw the truth and beauty and goodness of things, the benignity of law and the beneficence of Providence, because he ever looked on the face of the Father. He embodied for us the fulness of man, being himself the universal man, combining in himself every human power and virtue, furnishing in himself the perfect and absolutely satisfying model for man, woman, and child, in all ages and countries. He embodied for us the fulness of God, making clear God's estimate of values, revealing the limitless and inexhaustible love of God, and bringing into human history all the power of God for our salvation. With infinite pity, with tenderest love and respect his hand touches the hand of man; with filial confidence and immeasurable faith his hand touches the hand of God; and he makes God and man one. With Christ at its head the human race is steadily approximating God's ideal, is ever drawing nearer to God. "Of the increase of his government and of peace there shall be no end." Man's high and resistless ambitions are surely being spiritualized into divine aspirations. He is making himself at home in time and in eternity, in the thought of this world and of all worlds. He is learning to receive all things from God, and to give all things to God; he is learning to love God in all men, and to love all men in God. Without ceasing there comes to him the constraining and transforming appeal of the divine love, "Son, thou art ever with me, and all that is mine is thine." For no less than this is the glorious destiny of man: it is the divine purpose that he shall be "filled unto all the fulness of God."

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## NDAU RELIGION.

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[This article is a continuation of Dr. Wilder's paper which appeared in the January *Record* describing the phenomenology of the religion of a primitive people.]

III. This brings us to the third and most important division of our subject. — The every-day religion of the Ndau.

These people, in common with the rest of the Bantu race and also, I understand, the Papuans, Malays, and Polynesians, are popularly known as worshipers of the spirits of their ancestors. But, like the most of the Bantus, they are not idolaters, in the ordinary sense of that word.

Before undertaking the presentation of detail I would call attention to certain general doctrines that appear. The doctrine that the spirits of their dead largely care for the lives of the living is primal and is at the basis of their whole system of belief.

Further, these spirits are dependent upon the living for their support.

These spirits bring both good and evil.

They can be propitiated by offerings.

There follow sacrifices, the recognition of an expiation and restoration to original status.

All these and more may be seen in the following pages if one sets out to find such things. Before making closer investigation, one more general observation ought to be made.

We shall find that on a limited number of occasions sacrifices are made to the spirits, and these with religious regularity and care. Nevertheless, the almost daily complaint of the spirits, communicating through the mediums, is that they are not properly supported, and that fresh sacrifices of food must be made. When one questions the natives for an explanation of this arbitrariness on the part of the spirits, they reply that they cannot tell, since the people have kept all the prescribed feasts and made all the required sacrifices. The question suggests itself,



Does this ever-recurring demand of the spirit tell of an ancient daily sacrifice which has passed out of the practice of the living, but not out of their memory?

Let us now proceed to trace this spirit worship from its origin so far as we may. In our investigation we shall find that the spirit originates or at least projects himself into notice at the death of the body.

At death the body is stripped of its ornaments; the legs and arms are bent up as in a squatting position, and tightly bound with strips of white cotton cloth, and must be buried the same day. The grave is carefully prepared: for the chief in the royal cemetery; for the common people, either in the kraal enclosure or in the fields near by. On one side of the grave, often a shelf is dug and the body placed in it and very thoroughly protected from the dirt by placing against the opening a row of upright saplings of such varieties of trees as grow from cuttings. Perhaps the planting of these saplings indicates belief in life everlasting. A reed, a basin of water, and a bowl containing a little meal and water are placed in the grave at the head of the corpse.

The head of the kraal addresses the body just before it is placed in the grave, as follows: "Here now we place you. This is now your home." The others then clap their hands and the grave is closed. Also just as the body left the hut the friends clapped hands. Now this clapping of hands is accorded only to royalty. Hence clapping the hands to the dead means that they who are still living recognize that the spirit now is to rule over them; he has been graduated into ranks of royalty. Mourning is kept up for one month.

In the mean time a medium is consulted to learn the cause of the death. The messengers return to find beer made ready to be used at the ceremony of bringing back the spirit. The word of the medium generally is that the deceased has been taken by the Dzinus, or family spirits; and that it is necessary to make propitiatory sacrifices—beer, a goat, a fowl, cloth,—one or all. The medium will also indicate the agency employed by the Dzinus, which is either a person "Muroi" (murderer), some animal, poisonous snake or carnivora, or the Rombo—spirits of

vagabonds. Death, when not caused by one of these, is said to be brought about directly by the ancestral spirit.

On hearing the word from the medium, the relatives stolidly accept it, remarking, "What can we say! Our friend has been taken by our own spirits. It is well." The whole affair closes with offering the beer, etc., to the spirit, calling him back to his kraal, and introducing him to the older spirits of the family, long since departed.

As in all these ceremonies, the head of the kraal acts as priest. Standing in the hut, he addresses the dead by name: "We call you back from the wilds to your home. We introduce you to our dead ancestors. And we say to you, our ancestors, take this your child. Here is the feast prepared for you." So saying, he dips up the beer in a ladle, carefully pouring it all back again, that they may not lose a drop of the precious stuff — although it is necessary to let a few drops reach the ground in order that the spirits under the ground can see it — the assembled company then proceeding to devour it after all have reverently clapped hands.

In spite of the bringing back of the spirit, his home is still supposed to be in the grave, which is carefully guarded from wild animals and kept free from grass. Especially is this true of the last resting-place of the chiefs, which is cared for with religious zeal. Each grave is protected from the weather by a little hut, which is constantly renewed, and around its apex is bound white limbo. One of these royal cemeteries in the Buzi district looks like a small village.

It seems remarkable that these people should believe the original cause of every death to be the spirits of their own, that is, the dead person's relatives. This same superstition or belief probably limits the development of the cruel practices of witchcraft, so common among many of the Bantu tribes.

Let us now look back and we shall find that when this dead man was born the old women relatives assembled and a ceremony was performed by the mother, introducing the spirits into the child. These are called Rombos. Nobody knows their origin. They simply are at hand to possess the body of every infant.

This ceremony is like all the others in which the family spirits are concerned. There is the Drink Offering and the accompanying prayer.

Nyatshirombo is the full name of these spirits. They remain in the person until death, when they leave and become Dzimus, as above. The Rombos and the Dzimus are evidently one and the same. The Rombo has power of death over the person it inhabits; so the Dzimus may put to death friends through the agencies enumerated above. The Dzimus, moreover, being free from bodily limitations, has power over the Rombo in the living person.

There are other occasions on which the domestic spirits are consulted. When the child has been happily born and the mother safe, there is a ceremony of thanksgiving among the more devout or superstitious. The mother takes the initiative. Making a small amount of beer, perhaps adding a fowl to the feast, she notifies her husband, calls in the old women, addresses a prayer of thanks for the child, and asks the Madzimbuya, spirits of old women, who are said to be especially fond of children, to care for the child. At the actual ceremony only the parents and brothers and sisters are present. In this ceremony the beer is taken in a small cup and poured out on the ground at the door. Indeed, in every worship where beer is employed just the least bit is allowed to spill on the ground, for, as they say, the spirits are under the ground, and in this way they will more readily see the beer pots which have been prepared for them.

Again, when the dowry or price for a wife is going to be sent to purchase a wife, the Dzimus are addressed, being notified that the dowry is going to secure a wife, who will make more beer for the family spirits. Then when this dowry is received, the recipients notify their domestic spirits that now their child is going away; and they say to the spirits, "Look after your child." And the parents spend the money for another wife. When questioned as to the injustice to the Dzimus involved in such transactions, they reply that they do not see any. I told them that if I were a Dzimus and anybody sold a child which had been consecrated to me, I would make that person ill in a hurry.

There are two more occasions on which the child enters into

the ceremony. One is on the occasion of presenting the babe to the father, and of taking it out of the hut for the first time; and of christening the youngster.

The day after the navel cord drops off, the father is called into the hut, and as he enters the midwife pours over his shoulders a potion made by pounding up wild asparagus and mixing it with water. Next, each child belonging to the household dips his hands into the mixture; and now the father and the children may take the baby. The name is given by the father. He then starts out of the hut, the mother following with the babe and the other children. Outside, both parents take a hoe and pretend to show baby how to dig. The children gather sticks and show it how to build a fire. All re-enter the hut and drink the mixture above described, which has been mixed with a very weak beer — Mabika.

With this presentation and christening there appears to be no religious ceremony. But when the child is about six months old, he is presented by the father to the family spirits — Dzimus. This is done with the usual offerings of beer, etc. If there is a member of the family who is possessed with a spirit, the father addresses the person so possessed and hands the child over to the care of the family spirits.

There are at least three other occasions on which the family spirits are approached with offerings of thanksgiving. Once on the occasion of a return from a long and dangerous journey, again when the first fruits are ripe, and thirdly, at the time of the harvest festival.

The first is a very simple private affair. The occasion of thanksgiving for first fruits is of a more elaborate nature. On a given day there are collected in one of the huts contributions from all the gardens of everything ripening, made by every member of the kraal who has a garden, down to the children. The head of the kraal then enters, followed by as many as can get in. He then says to the family spirits, "Here is your food. It is now ripe. Do not allow the wild animals to destroy it. When it is harvested we will make you a quantity of beer to drink."

The harvest festival, which is presided over by the chief, may



be called a national celebration. When the harvesting and threshing are over, all the relatives within a reasonable distance are notified to bring their contribution of grain to the thanksgiving feast. Then all the women folk, relatives or not, who can be induced so to do, fall to and manufacture quantities of beer. In large communities as many as one hundred pots, each holding at least five gallons, are made ready. When the beer is "ripe" the men are summoned and the chief or head man of the district enters one of the huts, followed by as many as can enter. That member of the clan who is supposed to be possessed is then addressed by the master of ceremonies. "Awake thou spirit, awake!" The person spoken to has little difficulty in arousing himself under the stimulus of the endless pots of beer. His wakefulness or possession is heralded by various unearthly grunts and distortions. The priest then says, "I have awakened you, O spirit, to tell me how to worship with this beer. I may have known in the past how to conduct this ceremony, but since you are present, direct me how to dispose of it." The possessed man then proceeds to name over the dead members of the clan and to them the beer is presented with the usual formalities. This ceremony is repeated in each hut until the beer has been consecrated, as likewise the meat. And then, returning to the first hut, he begins the feast, which will last for several days and end up in a little hell on earth — the highest joy of the savage.

There is another harvest feast, made in honor of the Marombo spirits, or the spirits of the land on which the gardens stand. The procedure in these feasts is much the same as that described in the last, with the following modification: The beer is not given to the spirits of the family, but to the Marombo. It is not necessary that a goat be offered, nor any meat. Beer is placed in small pots under the prominent trees near by, and at the sources of all the streams, and at all the fountains.

This closes the list of what may be called the thank offerings, and it will be noticed that all but one are to the family spirits.

All the remaining sacrifices may be classed as *propitiatory*. They are offered to both family and foreign spirits — for the purpose of appeasing or buying off the angered spirit. They are

made in time of threatened evil, in time of calamity, in time of sickness and death.

Let an owl hoot for several consecutive nights near a home, a jackal yelp, or a hyena howl in the vicinity for nights together, a leopard be frequently seen near the kraal, or snakes make their appearance in unusual numbers, then it is that the inmates of the kraal are moved to offer sacrifices to the Marombo. The peculiarity of this ceremony is that no meat or beer is offered. A thin gruel is made and poured into a potsherd, carried to the outside of the kraal, and there thrown, part of it to the east and part of it to the west, while prayer is offered, as follows: "Marombo, why are you threatening us with evil? Have we not planted gardens for you? Are we not going to give you beer?"

The Marombo are addressed also on an occasion which, though apparently insignificant, is very generally observed. When a new kraal site is being occupied, the head of the kraal takes a box of snuff and places it in the crotch of a tree near by, with the words, "Here, Marombo, is snuff for you. We are about to raise a hearth here for you. We are to dig gardens and to prepare for you quantities of beer." After leaving the snuff for a few hours, the sacrificer, as in all other cases, appropriates the offering for his own use.

The Marombo spirits are the spirits of any dead who may have been buried in the vicinity of the kraal. Offerings are made to these spirits whether there are any graves found in the vicinity or not, for the people say there is no ridge on which nobody is buried; which belief perhaps points to the antiquity of the race's occupation of the land.

There is a festival which might be called the Sacred Beer Drink and Dance. It is given with the object of keeping the spirits in good humor,—a sort of preventive offering. A person wishing to ascertain the attitude of his spirits to him and his, consults a medium, who generally informs him that his spirits are thirsty. He proceeds to have the required beer manufactured by his women. When all is ready, he invites all persons in the neighborhood who are known to "rise" or to be possessed of spirits. The invited guests enter with others the hut of the host. The laymen then begin the ceremony by clapping the hands, a

royal salute, to the spirits in the invited guests. This welcome soon rouses to action the one who has been longest possessed. He utters a sharp "Hi! Hi! Hi!" which means that the spirits are awake and listening. "We aroused you," the host then says, "to worship you with this beer. Do you arouse the other spirits, that they may all join in these festivities." The spirit replies, "We thank you."

Then the possessed individuals hold a private consultation, in which they say to each other, "Here is the beer offered to us. Let us first go out and dance." They then go out, dressed in a certain kind of woven aprons, skins of the lynx and duiker, and clothes which have been consecrated to the spirits on former occasions. The drums or tomtoms are now started up and the spirits dance, and the dancers dance like mad. Before many hours some of the tyros, either from frenzy or exhaustion, faint dead away. Friends rouse them by dousing on water. Then they go into the ring and dance away again.

All the while the dreary tomtom of the drums beats out the belated hours, new beaters taking the places of those who have become exhausted. The dancers frequently refresh themselves at the beer pots which have been presented to the spirits. However, there is no large amount of beer consumed on these occasions. The fun seems to be in watching the dancers and in listening to the incessant drum-beat and the wild song. The whole affair seems to be a social function as much as anything.

At early dawn the dancers reassemble in the hut of the host, and the people who are not possessed again clap their hands, and the possessed reply with the usual "Hi! Hi!" And they say to the host, "We have accepted your beer, and grant you health and prosperity." The host then presents a rooster to the persons present who are not possessed. This they cook and all eat it with Sadza. This ends the function, and all repair to their homes.

There is another rather peculiar sacrifice made to another class of spirits — the Penji, or spirits of the foolish — the unreasoning ones. There is only one occasion on which these spirits appear. When a little baby persists in crying, in spite of everything the mother may do for it, a medium is consulted, who forth-

with declares that the child is under the spell of the stupid spirit, and that sacrifices must be made to ward off evil consequences! This oracle is communicated to the mother, who proceeds to act like a foolish person. She is said now to be possessed by the Penji.

The women collect and make a porridge out of hulls — a dish said to be the favorite food of the Penji, that is to say, fools, — and no wonder! Only women are allowed to be present when the following show is performed in honor of the Penji. Into the porridge there has been stirred a certain herb. The women present this mixture to the spirit, with the following prayer: "O Penji, here is your food; rise! Take it and eat it. Then stop plaguing the baby." Thereupon the spirit rises in the mother and she takes the dish and begins to eat the stuff. Very soon she acts "like mad," as the popular expression is. She jumps from the floor of the hut and catches hold of the roof timbers like a monkey; and, holding on with her toes and one hand, with the other she dangles her little one at arm's length, making all the while ugly grimaces and curious noises, until finally, exhausted, she lets the baby drop. This is mercifully caught by the women below. The mother in time also comes to the ground all in a heap, tired out.

She next proceeds to pick up pieces of dirt and to eat them, rubbing into the mouth of the poor little babe foul manure. The mother, during the whole performance, is stark naked. The spectators evidently consider the whole show a "roaring farce," for they nearly kill themselves with laughter as the mother proceeds with her mad tricks.

Acute attacks of illness and accidents are not caused by the ancestral spirits. It is only when the case becomes chronic, when it does not pass off with ordinary treatment, that the mediums are consulted to ascertain why the spirits are troubling the kraal. As noted above, the prime agent in all such cases of illness is the ancestral spirit or spirits, and the motive in bringing on the disease is punishment for neglect to supply the spirits with food, drink, clothing, or wives.

The secondary agents, as noted above also, are individuals,



e. g., Rois (murderers), certain carnivora and snakes; spirits not related to the person who is ill.

These latter (murderers' spirits) cannot affect an individual without the consent, it appears, of the Dzimu, ancestral spirit. Having gained permission from the Dzimu, they send wildcats, hyenas, leopards, or lions to enter the sick and "give him fits," so to speak. This suggests the Bible story of Satan, God, and Job.

When the medium states that a "murderer" has sent these animals into the sick person, the medium or the patient may charge an enemy with having sent the animals,—the murderer, the roi. At the door of such a person, so charged, ashes are placed by the friends of the patient, at which sign he takes warning and may leave the community. In some instances he has been killed with arrows. In any case, he is thereafter looked upon as a wizard. The procedure when driving out these carnivorous agents is the same as that described under "Tshirombo Spirits," below, and I will not give it here. It is singular that these animals are known as Idzimu, pl. Dzidzimu, while the ancestral spirits, as already stated, are Mudzimu, pl. Madzimu—the same noun with a different prefix simply, throwing them thereby from the personal to the impersonal class. The carnivora and snakes may also be commissioned by the ancestral spirits to kill a person with whom they are displeased without using the "murderers" as middlemen.

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## In the Book-World

The long-awaited *Commentary on the Psalms* by Professor Charles A. Briggs is now before us, adding two volumes to the stately series of the International Critical Commentary. The first volume contains the general Introduction and annotations upon fifty Psalms; the second volume completes the cycle of annotations. The author impresses upon the reader in his preface and elsewhere that he has been a diligent student of the Psalter for forty years, that he has exhaustively considered the critical questions concerning it, that in the process of his study he has established what he feels to be a greatly purified Hebrew text, that he has attained confidence regarding the steps and tendencies in the age-long poetic movement which the Psalms represent, and hence that he can speak with high authority about them. The contents of the book do not disappoint the expectations thus awakened. The work will at once take its place as one of the most important studies in this interesting field. Whether it will be ranked as authoritative and satisfactory depends upon one's estimate of the premises and reasonings on which its conclusions are based.

The Introduction is a fine piece of work within the limits adopted. Its arrangement is lucid and orderly, beginning with a survey of the history and general phenomena of the text, especially in the light of the many and diverse versions, turning then to the critical views of the book as a whole, of its editorial construction out of antecedent collections, of the date and probable source of the poems, and of its place in Jewish religion, dealing briefly with its canonic acknowledgment and the reasons therefor, and finally giving a rapid summary of the progress of Psalter interpretation through the Christian centuries. The fullness of erudition displayed is impressive, the presentation of many essential matters adequate and useful, and probably the greater body of the general conclusions will command approval.

The point in the Introduction which is likely to arouse the most query is the emphasis placed upon a theory of versification. In text-verification Dr. Briggs relies constantly upon a view of Hebrew poetry that attributes to it great formal regularity. It is claimed that every line is laid out upon some determinable pattern of "tonic" verse (the syllables grouped about a few points of stress, though not in strict metrical "feet"), that these lines are associated into couplets, etc., by a determinable rhythmical and rhetorical "parallelism," and that these materials are then further arranged in determinable strophes having a formation more or less analogous to that of the smaller units. It is claimed that this particular analysis is now enough perfected to

demand universal acceptance, and in handling particular Psalms Dr. Briggs uses it as it stands in his mind with great freedom and positiveness. There is no doubt that the theory is suggestive and that it is well that we now have so energetic and comprehensive an attempt to apply it. As a hypothesis it is surely to be welcomed. But it is hardly yet quite so much of an ascertained law and a safe tool of text-criticism as Dr. Briggs asserts and assumes. And even if it is used as a help, it is not clear just what the result signifies. To take a single illustration—in the first Psalm Dr. Briggs throws out verse 3 as a gloss because his theory of strophical regularity requires the sacrifice of one verse somewhere. But in so brief a poem as this how does he *know* that such regularity was imperative? And, supposing that throughout the Psalter a large number of instances seem to justify the expectation that much verse and strophe regularity will appear everywhere, how can we go further than to say that this formal mechanism was desired by the *editors* of the collection in some of its final stages for the use they had in mind? We have no doubt that in post-exilic times poetry tended to become formally regular, but, in the entire absence of trustworthy external evidence about the rules then accepted, we are in no position to affirm with precision what latitude may have been allowed for irregularity. Much less can we affirm by what formal restrictions earlier poets may or may not have been constrained. We are certainly to keep ourselves sensitive to the verse-flow and the strophe-plan whenever we can surely discern what they are, but the use of a hard-and-fast theory of them in text-restoration must still be used with great caution. An examination of a large number of cases in different parts of the Commentary leads us to believe that the author rides his hobby too recklessly. Wherever conclusions can be confirmed or strengthened by other lines of argument they attract attention, but where this particular theory stands alone or runs counter to other good theories we may well call the case “not proven.”

In the field of higher criticism Dr. Briggs makes many effective points. His discussion of the name “David” in the Psalm-titles is excellent, and his interpretation of other words in the titles is interesting, if not in every case convincing. It is impossible here to summarize his argument as to the date of the poems, but the upshot of it is a remarkable tabulation (pp. xc.-xci.) of the general periods from which he believes the Psalms individually come. To the Early Monarchy (before Jehoshaphat) he assigns 7, 13, 18, 23, 24b, 60a, 110; to the Middle Monarchy, 3, 20, 21, 27a, 45, 58, 61; and to the Late Monarchy, 2, 19a, 28, 36a, 46, 52, 54, 55, 56, 60b, 62, 72, 87. To the Exile he gives 42-3, 63, 74, 77a, 79, 81b, 82, 84, 88, 89b, 90, 137, 142. All the rest he makes postexilic, including a small number from Maccabean times. The comparatively large number assigned to the preëxilic time will at once be noted. But this table should not be used without detailed reference to the annotations, for Dr. Briggs rightly keeps before us the probable compositeness of most of the poems as they now stand and makes a constant effort to separate the many strata of material of which they are made up. Hence the date-assignments in the general

table refer only to what he believes is the earliest nucleus. It is manifestly impossible here to enter into the arguments used in reaching these conclusions about date. The general principle of trying to identify every sort of amplification or correction or modification that appears in the final text, so as to get at the probable nucleus by elimination, and then pushing this nucleus back in the history as far as possible—this general principle seems to us sound. But it must be confessed that the results attained tend to vary indefinitely with different commentators. Dr. Briggs' lists are a fresh contribution to the bewildering variety. They will do something to offset the headlong relegation of the whole Psalter to very late periods. But we are not sure whether his tabulation will stand without further scrutiny.

We could wish that Dr. Briggs had amplified what he has to say about the object for which the Psalter was edited into its present shape. We are glad for what recognition is given to the influence upon the Psalter of the synagogue or whatever occupied its place before it was fully organized as a social institution. Consideration of this relation helps to explain the remarkable differences between different classes of Psalms. In particular, it justifies the strong didacticism and drift to moralizing that permeates most of the collection. The discussion of this side of the matter brings Psalter criticism into close connection with the rest of Old Testament criticism, showing that Psalter study is more vital to a sense of the Old Testament than is always realized.

We cannot comment here upon the treatment of individual Psalms. The arrangement of the notes is admirable, the more technical matters being kept by themselves as far as possible and the intrinsic thought-contests being pushed into prominence. The opinions advanced are often novel and even revolutionary, and they are generally stated with great positiveness. But pains is taken to show reasons in many cases. Opinions different from those of the author are not often stated with fullness, and the volumes make no attempt to give any broad, comprehensive survey of Psalter commentation. The effort is rather to set before us the net results of Dr. Briggs' own studies. Whatever one may think about these, he must be grateful for so elaborate, acute, and original a contribution to the literature. The popular reader, however, needs to remember that not everything that is here stated is true beyond peradventure. (Scribner, pp. cx, 422, 572. \$3.00.) W. S. P.

*Studies in the Book of Psalms*, by Lincoln Hulley, President of the John B. Stetson University in Florida, is a bright attempt to stimulate popular study of the Psalms. The matter was originally delivered in the form of lectures at Chautauqua and elsewhere. The topics treated are the general qualities of Hebrew poetry, the relation of the Psalms to actual human life, the technical words in the Psalm-titles and the "traditional setting" or interpretation applied to individual poems, followed by a rapid discussion of fifteen groups or classes of Psalms. There is also a series of ten "class studies" upon various topics. The style is clear and breezy, and there are many incidental touches of insight. But the book is really without solid value, simply because the author has not



felt his responsibilities as a teacher seriously enough. Whether he adopts the position of "traditional" criticism, as he usually does, or that of what he calls "destructive criticism," some of which he thinks may be true, he ought to have thought out precisely what he does think before posing as a teacher. Bible study is not to be helped by students who shuffle together all sorts of notions without system or conviction. (Revell, pp. 178. \$1.00.)

W. S. P.

Professor Genung has now followed up his books on "Job" and "Ecclesiastes" with a general study of the Wisdom literature which he calls *The Hebrew Literature of Wisdom in the Light of Today; a Synthesis*. Under that title he takes account of "Proverbs," "Job," "Ecclesiastes," "Ecclesiasticus," "The Wisdom of Solomon," the discourses and parables of Jesus and the Epistle of James. But the title itself calls for some explanation. Professor Genung has not unreasonably been repelled by the arid and lifeless character of the results of the current Biblical investigation of the day. That investigation, if we understand him rightly, is too anatomical, verbal, sceptical; it is the work of grammarians, concordance makers, and schematizers generally. It does not take account of life, and of literature as the expression and criticism of life. This is certainly a true indictment; the criticism of the day has run itself into the ground, and, in trying to go on and continually produce, is driven to grind out mechanical formulæ. So Professor Genung will have none of it; we must get back to the Bible as living literature. But what Bible is it to be? Here the title of the book becomes plain. It is to be the Bible as we have it in our present texts, with apparently a minimum of correction for plain errors. "We are willing to take the Book of Job as St. James read it, and as it has wrought its full influence on the later ages, with the Elihu parts and the twenty-eighth chapter in place." (p. xi.) Well and good. It is possible that the extraordinary jumble of incoherent elements which we call the Book of Job may have a meaning taken together, though the fact that these elements have been analyzed out because of their incoherency would suggest a doubt. But we certainly, under these conditions, must not talk about an author or about what he meant, or even about a "book" in any usual sense. There may have been a round dozen authors; an important one, on this basis, was chance and another was dogmatic correction. Undoubtedly, among these authors was the very great poet of the Colloquies; but we must be very wary that we do not confuse him with the last mechanical redactor of the book, or with the *τύχη* which perhaps gave the last touch. A poet whose place is with Æschylus, Calderon, and Goethe is there; but there is a good deal besides. We are far on our way to separate out these other elements, though the work is not yet over. But to recoil from this labor because of the chips and dust, and even the singular blindness of so many of the workmen, and to take refuge with the accidental product which St. James read and evidently did not understand, is to act a fearful and short-sighted part. If Professor Genung thinks this hard

language, let him consider his own remarks on page 148 as to the size and nature of Mr. Dillon's soul.

The truth is that it is not going back that is needed, but going forward. Let the plain results of criticism be taken and made intelligible as literature and life. If the poet of the Colloquies had such and such thoughts over Job's case, let us have them clearly. If "Elihu" had others, let us have them. If the author of the speech of the Lord thought he saw a solution, let us have that. If the folk-tale had its very simple way of taking it all, let us have that. But do not let us jumble all these views together and think that they will agree, simply because many people thought for long they did. In that case we have an account of what people thought the book of Job meant—a very interesting chapter in the history of interpretation—not of what the book of Job really means. The plain historical interpretation must come first, and then, on that basis, the eternal meaning can be brought home to us. But Professor Genung quotes, "My concern is with what Shakespeare means, not with what he meant." (p. vii). If that quotation is to have any other force than an intellectually immoral one, it can only mean that we are to get Shakespeare's words, get their fair historical meaning, and then never be sure what, in all the haze of suggestion surrounding them, may have been in his brain and what not. The broad meaning will be plain, but with it will go an infinitude of possibilities where we may seek and take our own. It may well have been Shakespeare's, but he will not mind if we do stray in that penumbra. Yet the true Shakesperian scholar will in this be wary, that his conscience does not become numbed, and that he always keeps a lively contact with the plain kernel of meaning. To do otherwise is to wander off into the allegorical interpretations of Alexandrian exegesis, with the added guilt that it is now a plain sinning against the light. Professor Genung's method would involve not a double meaning only; but as many meanings as there are readers, ending in a pseudo-pragmatic position. Practically it comes to this: If you only believe hard enough that this is the meaning, why, it is the meaning. Certainly, for you, we may add. But the only thing that is the meaning, absolute, without qualification, is what the writer meant when he wrote. What people have made of it afterwards is their affair; our affair is the writer. The value of such writings is that behind them there is a man. To get back to him, living and thinking, is our task.

But so to re-quickening the results of criticism calls for much knowledge. He who would understand Shakespeare must know his times and their language. To interpret on any other basis, to follow any general literary feeling, is to walk in a fools' paradise. Here, again, very plain language is necessary. "Proverbs," "Job," "Ecclesiastes" are solidly oriental literature, far from our horizon, in little direct touch with our forms of thought; when we think anything else of them we do not understand them. "Sirach" and "Wisdom" and "James" come perhaps somewhat nearer to us; they, like us, are on the banks of the river of Greek thought. The discourses of Jesus are near to us as our

blood and breath. That is their universality. Even so, we come to lines in Shakespeare that could have been written here and yesterday. And the poet of the Colloquies in Job has scraps from time to time that startle us; they are so simple. But to the literature of the Hebrews, in the large, there is no certain key except the other kindred literatures. He who professes to interpret the Old Testament must steep himself in the East; not necessarily in its life, though that will aid him much, but in its books. He will find there analogies to every puzzle of the Hebrews, and the case individual with them will fall into a class in the broader Semitic world. For far more is required of the literary interpreter than of the critic; even as the business of the one is to reconstruct, while the latter need only analyze. Anyone can see that there are parallel narratives in the Pentateuch; to put before us how they arose, each in its own atmosphere, is a labor not yet accomplished. And years of such labor, such absorbing of the spirit of Semitic thought and of its forms of expression, are the duty of anyone who presumes to explain to others the literature of the Hebrews. This labor, it is too evident, Professor Genung has not undergone. (Houghton, Mifflin, pp. xxii, 410. \$2.00.)

D. B. M.

No commentary on the Book of Revelation can be written today that ignores the great background of apocalyptic literature which brings out the true significance of this writing in the New Testament. The *Apocalypse of John* by Professor Swete of Cambridge has, therefore, apart from the scholarly character of the work, a distinct value in the treatment of this subject given in Chap. II of the prolegomena. In a few brief pages he shows the features of the Jewish Apocalypses by which they were differentiated from the Hebrew prophecies which had preceded them, and were in their turn differentiated from by the Christian Apocalypses which followed them. Particularly he points out the characteristics by which the New Testament Apocalypse was a new departure from all previous literature of its kind and was never reproduced in any of the similar literature which succeeded it. For its helpfulness in an appreciative study of the Book itself we only wish more space in the introduction had been given to this theme.

After the manner of British commentators, however, Professor Swete has poured out the wealth of his learning in this introduction, and this means much to the student who will profit from the comment which follows. He gives an elaborate scheme of the plan and contents of the book, champions its unity, illumines us archaeologically, historically, and theologically regarding the churches and the province to which it was sent, maintains the traditional date of its composition—the last years of the reign of Domitian—and reviews the history of its circulation and reception in the Church. Not content with this, he adds painstaking and informing excursus on the vocabulary, grammar, and style disclosed to us in the production, its symbolism, its use of Old Testament and other literature, its doctrine and its authorship, which he inclines to assign



to the Apostle John, though with open mind towards such evidence as may be forthcoming in favor of the mysterious Ephesian Elder. The prolegomena then closes with reviews of the text and literature and the methods of interpretation to which this Book of Visions has been subjected.

The Commentary which follows is, of course, like the introduction to it, scholarly throughout. At times, perhaps, the temptation to mystic rendering of the thought has been yielded to, and yet in interpreting such a book to the religious life how can this well be avoided? Certainly it is a small fault, if it be a fault at all, while all the learning that is unfolded before us for the knowing and appreciating of what the Seer has given us makes it a book of high value to every thoughtful student of the later Apostolic times and the literature which these times produced. (Macmillan, pp. ccxv, 335. \$3.50 net.)

M. W. J.

In the book entitled *Telling Bible Stories*, Mrs. Louise Seymour Houghton discusses the difficult question of the way in which the Bible ought to be taught to children in the light of modern critical science. The discussion is a luminous one, for the author writes with full knowledge of both factors in the problem, namely: the nature of the biblical material, and the nature of the child mind. She agrees with the psychologists in holding that the religious education of children should begin with the Old Testament, because the intellectual development of the child is an epitome of the development of the race, and because the Old Testament exhibits the childhood thought of humanity. The primary aim in religious education should be to awaken the consciousness of God, and for this purpose nothing is so suitable as the Old Testament, which is everywhere saturated with a sense of the divine presence. The literary form of the Old Testament is also peculiarly adapted to the comprehension of the child, since it teaches through story and through example rather than through abstract proposition.

As to the method of teaching, the important principle is recognized that the form of instruction should vary according to the age of the child. The same stories may be given over and over again year after year, but each time some new feature may be emphasized to correspond with a new stage in the child's mental development. To the very youngest children the Bible should be told simply as stories without comment or discussion of difficulties which do not naturally suggest themselves to the infant mind. The sole aim at first should be to create familiarity with the biblical material. Get the children to know the stories by heart, then they will have a foundation on which thought may later develop. As they grow older, they may be led to view the material in the light of contemporary history and exploration. A little later, when the critical faculty begins to develop, and questions are asked about the discrepancies of different parts of the narratives, or the contradictions between stories, the facts of criticism may be introduced and the child led



to view the Old Testament from the modern scientific point of view. Afterwards, when the philosophical and theological interests begin to show themselves, the ethical and doctrinal problems of the Bible may be approached. As illustrations of the different methods of telling the same stories to children of different ages, representative tales from the Book of Genesis and the other early historical books are given. The author's theories are sound and the way in which she illustrates them is admirable. The mother, or the Sunday School teacher, or minister cannot fail to find this little book rich in suggestion. It may be commended heartily as an important contribution to the needy subject of biblical pedagogics. (Scribner, pp. xv, 286. \$1.25 net.)

L. B. P.

The discussion of the Virgin Birth Question continues, and the literature on the subject rapidly increases. Mr. Louis M. Sweet attempts a comprehensive treatment in his *Birth and Infancy of Jesus*. The work has the hearty indorsement of Professor Riggs of Auburn Theological Seminary, who writes the introduction. After stating the problem, Mr. Sweet devotes a chapter to the influence of the Old Testament prophecies in the formation of the story, coming to the conclusion that the prophecies did not create the Gospel incidents with which they are connected, but on the contrary the infancy narratives supply the links between the promise and its fulfilment. Keim's theory of late Jewish-Christian interpolation is next examined and rather too easily refuted. Then Soltan's theory of a late composite origin of the infancy stories is taken up and dismissed as wholly inadequate on the concurrent authority of Dr. Briggs. Lobstein's theory of the early mytho-theological origin of the stories receives more attention from Mr. Sweet, but is ultimately rejected. The latter complains that Lobstein makes no allowance for the mental recoil of the Hebrew Christians from the very idea of the virgin birth. Finally Mr. Sweet examines the theory of heathen influence as accounting for the origin of the Virgin birth stories. He very properly reminds the advocates of this theory that it involves the incorporation into the Christian faith and creed of one of the most unsavory elements in the ancient mythology. "None but a renegade Jew, false to the faith of his fathers, and infected with the virus of the lowest heathenism, could have been guilty of such an invention." Our author contends that the canonical infancy stories are so plainly Jewish-Christian in language, color, and tone that they cannot have been the product of heathen influence, whether direct or indirect. Having examined the various mythical theories, Mr. Sweet attempts an exegetical construction of the Gospel stories. He modestly disclaims any pretense of being able to remove all the difficulties, but hopes to show "that the acceptance of the narratives as substantially historical is attended with less difficulty than any other hypothesis." The two remaining chapters of the book are devoted to the uniqueness of Christ in its bearing upon the question of his birth, and the doctrinal construction of the historic fact. The work as a whole is not without merit, though somewhat sophomoric. The survey of the literature on

the subject is fairly comprehensive. However, two of the very best contributions on the subject in recent years have been entirely overlooked. Dr. Hoben's *Virgin Birth* (1903), which traces the history and use of the story of the virgin birth of Jesus in the ante-nicene literature, escapes recognition; and Mr. G. H. Box's article on the subject in Preuschen's "*Zeitschrift für neuestl. Wissenschaft*," Heft 1, 1905, is strangely overlooked. Had Mr. Sweet known and mastered the latter article it would have saved him some slips and materially strengthened his case. (Westminster Press, pp. 365. \$1.50.) E. K. M.

A new book on *The Apostolic Age* is no novelty in these days. But the story bears retelling, and from many points of view, Professor Ropes treats the subject "in the light of modern criticism." He devotes the first chapter to criticism and the Apostolic Age, and the final chapter to the ancient and modern study of the age. The intervening chapters of the book treat the various phases of the subject in the usual sequential order, ending with a description of the preparation for Catholic Christianity. Professor Ropes modestly calls his work an "essay" and assures us that the lectures are substantially in the form in which they were delivered before the Lowell Institute. We are especially pleased with his handling of the Book of the Acts. He calls the author an "acute observer of the first century after Christ," who emphasized the most significant aspect of things and marked the great transition taking place in the period. Professor Ropes himself emphasizes the three great transitions in the period covered by his book: The initial transition from the life of immediate human intercourse with Jesus of Nazareth to that of membership in the Church of Christ, the Lord in heaven; then the transition which Christianity underwent from being a Jewish sect to becoming a world-wide religion; and finally the transition from the primitive apostolic form of Christian life and thought to that which finally became the Catholic church. The whole treatment is sympathetic and appreciative, presenting a well-proportioned picture of the Apostolic Age and maintaining the interest in the story to the close. (Scribner, pp. 327. \$1.50.) E. K. M.

In 1895 De Sarzec discovered the archives of an ancient Babylonian temple at Tel-Lo in southern Babylonia. Proper precautions were not taken to guard these archives and the result was that many hundreds of the tablets were stolen by the natives and gradually found their way into museums and private collections in Europe and America. In some ways this has been an advantage since it has made it possible for scholars at many different points to study these ancient documents. In the volume entitled *Old Babylonian Temple Records*, R. J. Lau discusses 258 tablets from the second dynasty of Ur (2700-2580 B. C.) that are found at present in the Library of Columbia University. In an introduction he classifies these tablets under the heads of dates, receipts, expense-lists, pay-lists, income-lists, lists of animals, lists of officials and employees, and account-lists. Under each head he gives in transliteration and translation all of the tablets of the collection that belong in this

category. The contents of these documents are rather dry, as they are of a purely business character, and they do not contain any important additions to the knowledge derived from the documents already published by Thureau-Dangin, Reissner, Radau, King, Barton, and others. Nevertheless there are occasional items of interest in regard to the life and social organization of ancient Babylonia. We learn also about the kinds of domestic animals that were bred, the agricultural products, the wages of workmen, the provisions allowed to slaves, and the allowances made to public officials for their expenses. Sixty-one of the tablets are published in transcription, and it is announced that the rest may be published in another volume. A valuable feature of the work is the complete sign-list and glossary which is attached to it. Many of the signs are not readily made out by the beginner, and the works in which they are explained are difficult of access. The book is a careful piece of work and will make an excellent introduction for the English student to a study of the business documents of this particular period. (Columbia University Press, Macmillan Co., Agents, pp. xi-89, 40. Plates 35. \$1.50.)

L. B. P.

Dr. George Haven Putnam is one of the very few Americans who have made a careful study of the literature of the Middle Ages, and therefore his two volumes on *The Censorship of the Church of Rome* are especially welcome. The first volume has been published, covering the years 150 to 1600. The work is arranged with a view to its use as a book of reference and will be found valuable in a field which is by no means overcrowded. It presents a schedule of the Indexes issued by the Church, together with a list of the more important decrees, edicts, and prohibitions. The lists of books given are interesting as showing what the Church considered dangerous. They were the most important books of the time and show what the world would have lost if the censorship had been a success. It did succeed in some countries, notably in Spain. On the whole the conclusion may be fairly drawn from the facts presented in the volume that the prohibition of certain books was the best kind of an advertisement. After the invention of printing the prohibition of a book in Spain or Italy meant that the Holland publishers would find that work a profitable book to print. Especially interesting is the chapter relating to Erasmus. (Putnam, pp. 375. \$2.50 net.)

C. M. G.

*The Life of Sir George Williams* was written, as the author informs us in his preface, "at the request of the family of Sir George Williams." There is nothing inherently improper in such a request, and in the case of a truly great and good man it is one that seems altogether natural and fitting. At the same time it should be borne in mind that this statement, offered by the author as an apology for the appearance of his book, is of much more than incidental interest to the reader inasmuch as it amounts virtually to a confession that his narrative cannot be accepted as that of an independent and impartial writer. If the truth must be told, Mr. J. E. Hodder Williams'



story of Sir George Williams is so manifestly a glorification of his subject that the reader soon wearies of it. While the book deserves but qualified approval as biography, it is only fair to concede to it distinct merit as a history of the great religious and philanthropic movement of which Sir George Williams was the founder and lifelong promoter—the Young Men's Christian Association. (Armstrong, pp. 358. \$1.25 net.) s. s.

It is a great satisfaction that at length we are beginning to get fresh and convenient popular handbooks for study concerning missions in the islands of the Pacific Ocean. The work done in this vast area is essentially brilliant, since it began when missionary effort was in its infancy, without experience or precedent, and since it has been crowned with superb success. Its prosecution at the outset in almost every instance involved the highest heroism, endurance, and ingenuity, since the pioneers went to a world so remote that they were often entirely unsupported for years, and so debased that brutal violence enveloped them like an atmosphere. The first achievements included the tedious conquest of absolutely alien languages, the endless struggle with peculiarly degenerate superstitions and with the organized opposition of the worst representatives of civilized commerce, and it was a peculiarly difficult problem permanently to transform life in a great circuit of detached island groups, each of which was really a separate question by itself. There is no missionary field so romantic and thrilling as this in its personal detail and its local color. Although there has long been a large body of excellent literature upon it, the subject has not been made popularly accessible. Its intrinsic importance, also, has been rather illogically overshadowed by what have been thought to be the larger problems of several great continental fields. Yet for purposes of elementary study in missions no field can compare with that of the South Seas, and the evolution of world-history is now showing its strategic importance.

We now have before us two useful small manuals upon the subject, evidently prepared as aids to elementary study in classes. The more systematic of these is *Christus Redemptor*, by Helen Barrett Montgomery, being one of the excellent series issued by the committee on the United Study of Missions. The book begins with rapid summaries of information about geography, ethnology, social and physical conditions, etc., which might well have been fuller. Then follow chapters upon work in the Society Islands and the Southeast generally, in the Samoan, Tongan, and Micronesian groups, in Hawaii, in Fiji, and Melanesia, in New Zealand, in New Guinea and Malaysia, and in the Philippines. There is a fair general map and a fine annotated bibliography. The chapters are clearly arranged, with much variety of matter, partly illustrative, and study-questions are appended. It may be urged, as in connection with many other books upon this general subject, that the author does not always hold in mind the racial and other diversities in different parts of the vast area, and



so occasionally mingles references that require discrimination. It is perhaps natural, yet unfortunate for a just perspective, to use Dr. Paton's notes upon the New Hebrides as if they were typical of the Pacific region generally. We are surprised at the persistent calling of the Austral group by the name "Astral." (Macmillan, pp. 282. 50 cts. net.)

The other handbook is *The Pacific Islands*, edited by Delevan L. Pierson, of the "Missionary Review." This is much more miscellaneous, being made up of brief essays by a variety of writers. It gives but a meagre account of the total history of missionary effort in the various parts of the Ocean, but is vivid in its presentation of incidents and results in particular places and under particular leaders. It has six good maps and about fifty excellent illustrations. Its plan naturally lacks comprehensiveness, order, and unity. But the fact that most of the papers are by workers on the field is an advantage. The chapters on Guam, the Philippines, and Borneo are distinctly fresh. This book will be a useful adjunct to the text-book mentioned above. But with both of them recourse will be necessary, even in elementary study, to some of the older and larger authorities. (Funk and Wagnalls, pp. 354. \$1.00 net.)

W. S. P.

*The Church of Christ in Japan* contains four lectures by Dr. Wm. M. Imbrie, for thirty years a missionary of the Presbyterian Board in that country. These treat respectively of The Environment, a Bird's-eye View, Methods of Work, Notable Events. Taken as a whole they give with remarkable vividness the conditions under which missionary work is undertaken, a brief sketch of the missionary endeavor of different denominations and of the coöperative action leading to the establishment of a national Christianity, unassociated with the state, a description of how the work is done, and of some of the more striking results which it shows. The chapter on Methods of Work is especially helpful to the student of missions. It gives a kind of information that missionaries too often take it for granted that those who send them out are familiar with, and in respect to which there is really a vast amount of ignorance on the part of friends, as well as of opponents, of missions. Here one really sees the missionary at work and is impressed by his sanity, wisdom, and shrewdness. In the presence of the impetuous zeal, not to say impatience, of some speakers on missionary themes it is worth while to note these sane and thoughtful words: "There is no short and easy road to the evangelization of a nation. If there were, Japan would be evangelized to-day . . . . The evangelization of the world is by no means merely a question of strong and loyal battalions, though strong and loyal battalions are a necessary instrument. It is no less a question of psychology; of the psychology of the natural man; of the natural man born and reared under the molding power of Buddhism, Brahmanism, Confucianism, Mahometanism, or some other system of thought. Nor is it simply an abstract question as to what God can do. The question as to what God can do immediately raises the question as to what God in His wisdom will do; and the question as to what God will do, immediately

asks, What has God done? It is the will of God that all men should be brought to the knowledge of the truth . . . . But the times and the seasons the Father hath kept within His own authority" (p. 118). This little book tells more of what missionaries have to do and how they are doing it than many a larger and more pretentious volume. (Westminster Press, pp. 122. 75 cents.) A. L. G.

Out of the papers read before the Missionary Conference on behalf of the Muhammadan world, which was held at Cairo in April of last year, nineteen have been selected and published together under the title, *The Mohammedan World of Today*. The publication, like the conference, is part of a forward movement in missionary work among Muslims, and is expressly intended to stimulate public interest in such work. It is unfortunate, then, that the book is not of a very stimulating or even informing character. Considering the list of writers and their undoubted opportunities, their papers are singularly bald, scrappy, and unsuggestive. They give little impression of weight, breadth, vision. Certainly there are exceptions. The first two paragraphs of Dr. Jessup's introductory paper open well; Mr. W. K. Eddy's on Syria and Palestine is an outline with some distinct pictures in it; Mr. G. K. Simons' on Sumatra is a description exciting real interest, sketched with philosophical grasp; Dr. St. Clair Tisdall's on Persia is enlivened by a tilt between the writer and Mr. S. Wilson and Mr. S. M. Jordan; so little is known of Baluchistan that Mr. A. D. Dixey's paper has considerable freshness; Mr. R. E. Speer in his paper on the arousing of the church at home deals well with the ignorance concerning Islam in this country. That ignorance is very real; but some passages in this book suggest that even missionaries in the field might know more about Islam than they do. It is one thing to go in and out amongst a people daily for years; another to know thoroughly their religion and constitution. There have been many travelers and even long residents in this country, but few have reached the grasp of its institutions of Mr. Bryce's "American Commonwealth." And it may be said safely that such is precisely the kind of knowledge of Islam which missionaries must cultivate if this forward movement is to be successful. (New York, Revell Company, 1906, pp. 302, 23 illustrations and maps.) D. B. M.

Secretary James L. Barton of the A. B. C. F. M. has done an effective piece of work in his book on *The Missionary and His Critics*. It has been inevitable that the new appreciation of the value of foreign missions and the marked increase of interest in the subject on the part of both young and old, should call forth on the other side many criticisms, some new, and more that are hoary but freshly revamped. With admirable temper Dr. Barton has sketched various forms of such criticism, has sifted it and exhibited its falsity, and in most cases its ignorance, and after each chapter has supplied from those who are beyond question impartial and well-informed judges of what is being done in the mission fields, abundant quotations from published and unpublished sources which fully rebut the criticisms urged. He has shown great skill in the marshaling of these quotations, setting the opinion of the well-informed

tourist over against that of the careless traveler, the painstaking government official over against that of the heedless, etc. The book is a most convincing argument and at the same time a most interesting sketch of the life in mission fields and of the influence and power of missionaries. Every friend of missions should read it, and few could read it, whatever their previous mental attitude, without becoming such. It is admirably indexed. The authorities given are presented alphabetically, and then again classified both in respect to occupation and with reference to the country referred to, and still again under the head of contributions by missions to various phases of the progress of the world. It becomes thus a handbook for ready reference. (Revell, pp. 25. \$1.00 net.)

A. L. G.

Why do we believe in God? What is the present status and basis of our religion? are two questions put by Professor James Bissett Pratt in his "Psychology of Religious Belief"; and another is, "What is going to be the outcome of our belief? What is the drift to the belief of the future? These questions are put and answered on the basis of psychology and experience—the workings of the mind and a *questionnaire*. First posited is the astonishing fact of the apparently unanimous and un-argued theistic position: all men have some belief in some kind of superhuman being who is to be worshiped. To seek its psychological basis is the problem. So Professor Pratt develops the ordinary—ordinary since spread by Professor William James—distinction of the elements in the psychic life into knowledge and feeling, connected roughly with the center and the fringe of the field of consciousness. A psychological analysis of the development of belief follows. First it comes instinctively and on authority; the child believes everything it sees and is told. This "primitive credulity" gives way to doubt, and then to reasoned intellectual belief, the reasons for which may be good, bad, or indifferent. But deeper than any reasoned belief is the belief which springs from feeling, which comes to us from the fringe of consciousness. That is instinctive, belongs to the race and cannot be eradicated.

These three phases are then traced historically in the development of religion; first among primitive peoples, secondly in India, thirdly in Israel. Here the expert would probably have no great trouble in bowling Professor Pratt out in details. But everywhere he finds his three factors: primitive belief, advance of thought, theology, and doubt, with the religious feeling as the final refuge and source of strength. It manifests itself in religious emotion, of which there are two forms. The first is a primitive, violent excitement of ecstasy; the second, among more cultured races, is calmer, individual, mystical. All these phases and elements are traced again in the origin and growth of the Christian idea of God; mediæval Christendom illustrates the religion of primitive credulity; Christian mysticism, the religion of feeling; eighteenth-century English rationalism, the religion of understanding. Again the possibilities of criticising details, and more than details, would be large. On page 148, for example, a statement of the sources of the



Christian conceptions is given which shows very plainly that there is to be no room for any doctrine of Christ, even in the most cosmological form. This is evidently, on one hand, a philosophical position; no metaphysics are to be admitted. And, on another, if we may guess, a result of Unitarian environment; Jesus is "a prophetic person" (p. 240), and is apparently alluded to as "some prophetic person" (p. 308), while the "dogmas of Christology" are classed on page 288 with the infallibility of the Scriptures and creation according to Genesis. On the one hand and the other, Professor Royce, say, and Dr. Gordon are ruled out of court.

This brings us to the second position and to the *Questionnaire*. Socrates put questions so subtly that the answerer had to agree with the questioner. A *questionnaire* is too often a skeleton Socratic dialogue. With this one you must come out in a severely Unitarian—or shall we say psilanthropic?—position. But its most astonishing result is that forty out of seventy-seven respondents based their faith on direct mystical experience and communion with God; while sixteen more had gone through such an experience, though it did not seem the principal foundation for their faith (p. 245). It is not wonderful, then, that Professor Pratt concludes that belief in God today, with a large portion of the religious community, is based, not on argument or authority, but on private experience springing from the feeling mass of consciousness (p. 261). When he recognizes that we are in the midst of a great religious crisis, he has much also on his side. But that all basis has been destroyed except the mystical, and that religious belief will finally stand or fall with the religion of feeling is not so absolutely certain. We have undoubtedly come to a mysticism which goes back to feeling, and which is very primitive and firm; but that that is the last and only abiding, while the conscious results of thought must pass away as do the generations, is a scepticism which is not yet necessary. (Macmillan, pp. xii, 328.)

D. B. M.

It is unquestionably true that the last ten or fifteen years have seen philosophical discussion enter upon a distinctively new phase among us. The most characteristic feature of this newer movement is the shifting of emphasis in the effort to interpret the universe and the relation of God and man to it and to each other, from the idea of Cause to the idea of Purpose. To the growth of this tendency the advance in the biological and psychological sciences has mightily contributed. It is not strange that such a shift of view point should have led to the introduction of a terminology, and a mode of expression, which have presented to the ordinary reader, untrained in specialistic studies, unusual difficulties. Professor James has been emphatic in his protest against the unintelligibility of the style of writers of the newer philosophic school, and for this protest has had the gratitude of many a lay reader. Professor Arthur K. Rogers of Butler College has made the effort in his *Religious Conception of the World* to present "an essay in constructive philosophy" which shall give his interpretation of the modern teleological metaphysics in an intelligible



form. In this effort he has been successful to an unusual degree. Any reader of reasonably well trained mind can understand his book, and whether agreeing with his conclusions or not will be grateful to him for giving an insight into a way of looking at reality which is gaining an increasing currency. His striving for simplicity of expression has in some cases led him to an unnecessary lack of precision of statement, and there is here and there a sentence which is informal to the verge of carelessness; but on the whole the form of presentation is admirable. We know of no other book which will lead the Christian reader so readily into an apprehension of the modern attitude in philosophical speculation. While the author's point of view is "Frankly religious and theistic" in fact Christian, his book will serve also as a guide to the understanding of views quite diverse from this. It is greatly to be regretted that the author has not by means of summaries at the end of chapters, or by a table of contents fully wrought out, or at least by a reasonably adequate index, made it possible for the reader after the first perusal to review the contents and fix in mind readily the process and progress of thought.

Briefly put, the movement of thought is something as follows. Man finds himself possessed of a definite nature with instinctive desires, instinctive questions he wants answered, instinctive ends he wishes to reach. These are emotional as well as intellectual. Self expression thus makes certain demands on the universe.\* "Philosophy is the effort to attain to a way of thinking about the universe which shall satisfy us as complete human beings, in all the richness of our activities and aspirations." With this as a starting point it is evident that either an idealistic or a realistic tendency may develop. It is possible to say that this which, impelled by the demand for self expression, we call reality, is simply the product of this demand, or, on the other hand, to say that the mind grasps a reality other than its own product. This latter is our author's position. He holds that "reality must stand ready to meet this desire" to apprehend reality. The chief warrant for our judgment that there is a real outer world and that there are selves other than our own self, is that the self demands for the realization of its own nature the existence of other personalities. Selfhood is essentially social. For religion is it especially true "first, that the objective world is interpreted in terms of meaning or value primarily, not bare fact or sequence of fact. In the second place this meaning is connected fundamentally with what we know as social relationships, and therefore the existence of persons is the most important and significant thing that the world reveals. And, finally, beyond and above the existence of human persons there is the reality of God, whose nature involves, however, in some true sense no new kind of reality, but the same essential fact of personality" (p. 92). From this point of view the author treats admirably the relation of God to the world as expressed in terms of purpose. The world is conceived as the realization of the divine nature, its self-expression. The scientific apprehension of the world in

terms of causation is on another plane from the religious conception of the world in terms of purpose, and it is a confusion of thought to confound these or to try to infer one from the other. And the pantheistic conception of ideality of substance is no less unsatisfactory.

This conception of reality as that which stands ready to meet the demands of persons who are essentially social, raises the question as to the nature of the relation of God to man. God and man are both persons, but it is the very nature of personality to preserve its selfhood. How then can God and man be unified? Rejecting the pantheistic explanation, his logic leads our author to a relative pluralism in which God and men remain as distinct personalities mutually necessary for the realization of their own natures. If it be asked, Does not this limit the absoluteness of God? our author will say that it does if by absoluteness we conceive that it is necessary to the nature of the absolute that it should have at some time existed in a sort of solitary unrelatedness. But such a view is falsified by its introduction of the time idea, which has no relation to the absolute, and also by the habit of interpreting God in terms of causation rather than of purpose. God as person can have meaning and reality only in relation to other persons. So we come to the question of the freedom of man. Here Professor Rogers declares for a determinism of a modified sort. His conception of the nature of personality will not let him conceive of the individual as determined by anything outside of himself. It will not let him be determined even by God. The tendency to try to shift responsibility for moral choices off onto some other being that the self is, he conceives, a process which can only lead to an infinite regress. Man must recognize that he, as person, is responsible, just as he recognizes that God, as person, is responsible. But man is not free in the sense of having an undetermined choice between alternatives. He is determined in his choice by his own nature, by what he is as person. Such a position of course opens readily the way to the acceptance of the idea of personal immortality.

Here then we have a realistic philosophy, asserting the reality of the outer world, of the self, and of God, constructed on the principle that the instinctive demand for self-realization leads to this end, and that a sound philosophy, giving adequate significance to the notion of meaning, rationally justifies this conclusion. It is needless to say that space will not permit any criticism of such a position. It is our purpose only to outline the thought and to express appreciation of the clarity of expression and the keen recognition and admirable exposition of the problems that present themselves in the course of the discussion. (Macmillan, pp. 285. \$1.50 net.)

A. L. G.

To anybody who has tried in a general way to keep the run of German philosophical thinking, especially in its contact with religion, the increasing recognition of the significance of the work of Professor Eucken of Jena has been quite obvious. It is, then, a real service that Mr. W. R. Boyce Gibson, lecturer in philosophy at the University of London, has done in publishing his little volume of lectures on *Rudolph Eucken's Philosophy of Life*. It is a difficult thing to appreciate and unfold the dominant prin-

ciples of a scheme of philosophy, developing through a series of years and published in many volumes, in a way which shall fairly represent the author's thought, which shall avoid being a bald syllabus, which shall be sympathetic and at the same time critical, and which shall also unfold, at least measurably, the expounder's own position. And yet this is just what the lecturer has succeeded in doing. Mr. Gibson very truly characterizes Eucken's philosophy as a "religious idealism." His judgment is altogether correct when he says that "to idealists of every shade of opinion this religious idealism should particularly appeal." And while there is probably a bit of exaggeration of emphasis when he adds, "The depth and inclusiveness of Eucken's philosophy, its close alliance with life and religion, the comprehensiveness of its substructure, both historical and critical, and its stimulating personal quality, mark it out as the right rallying point for the idealistic endeavor of the present day," it is certainly true that no idealistic thinking can afford to neglect it, and that no reader of Eucken's work, whether in the field of constructive or historical philosophy, will fail to receive from it great stimulus and fresh insight. Eucken's fundamentally Christian spirit, his fine accent on the reality and significance of personality, his evolution of the Religious Categories, his insistence on the interrelations of Religion and Morality, his keen insight into the relations of the historical and the eternal as elements in Religion are among the characteristics that make his work of especial value to the thinker in the field of theology. (Macmillan, pp. viii, 168. \$1.40 net.)

A. L. G.

Two large volumes entitled *Christian Theology* have appeared from the Lutheran Publication Society of Philadelphia. They were the last work of the late Dr. Milton Valentine, who had been a professor since 1866, and had taught Systematic Theology in the Lutheran Theological Seminary at Gettysburg, Pa., from 1884 until his retirement in 1903. The venerable author died in February, 1906, and the task of seeing his work through the press was left to his son, Dr. M. H. Valentine of Philadelphia. It is a kind of work which one must ever view with profound respect. It displays abundant learning, and is written in a style at once dignified and clear, firm and interesting. The author kept reading to the last in the most recent literature of the varied fields which contribute to the work of the systematic theologian. On the whole, Dr. Valentine remained safely anchored to the old positions. He belonged to the generation that was young enough to see the inauguration of a new era, not quite young enough to assimilate its method. He seems to acknowledge an evolutionary principle in nature; yet he writes many pages, not to take account of its positive gifts, but to describe its limitations (I, 395-415). The founders of the race are still looked upon as gifted with actual holiness, in support of which Gen. 1:31, Eccl. 7:29, and Eph. 4:24 ((*renewal*) are quoted. Pursuing still the question of method one cannot but be struck with the sections on the Evidences of Christianity. Here, *inter alia*, an old example of circular reasoning appears under the heading, "Evidences of Revelation," where it is proved that "a special revelation is surely possible," "from the trinitarian being



of God" (p. 61). And yet later on it is declared that "the Trinity is a truth, the knowledge of which we owe purely to the revelation of the Holy Scripture" (p. 290). But such defect in method, while undoubtedly serious, must not blind us to the good qualities of these learned, earnest, and often spiritually nourishing volumes. (Lutheran Pub. Soc., pp. Vol. I, viii, 476, Vol. II, viii, 454 \$5.00.) W. D. M.

It is surely a sign of the times that in recent years so many books on the meaning of the Death of Christ have appeared. The reason for this is not merely that many minds are interested in finding a new or more adequate solution for a theological problem of extreme perplexity. It must be found in a movement of mind deeper than that. And it lies partly, I believe, in the fact that the Death of Christ is felt to be the one historical event of which we can say that, on the one hand, no one denies it and, on the other hand, it has ever produced and is now producing the deepest of all human experiences—the sense of peace with God. It is a steadfast rock on which faith may rest secure. While all else seems to slide into mists it remains clear and mighty. All the more necessary is it to discuss, and to discuss again, the sources of its measureless power. Why does it hold this supreme place in the Christian consciousness? How can it produce these results, century by century, until the whole human world is being pervaded by its endless and persuasive influence? One more book has appeared on this most impressive of all problems from the pen of Dr. Henry C. Mabie of Boston, the Corresponding Secretary of the American Baptist Missionary Union. His book is entitled *The Meaning and Message of the Cross*. It is a broad title and Dr. Mabie treats it in a broad and illuminating manner. For working pastors this ought to prove itself a book full of assistance and inspiration. The style is clear and interesting. The numerous illustrations from life are at once dignified and appropriate. The doctrinal positions are evangelically sound and yet free alike from narrowness and materialism. At the outset our author seeks to clear away in Chapters I and II, certain sources of confusion which, foolish as they seem, do appear to affect many minds. The first of these arises from the fact that the crucifixion was a murder; and many persons are said to find a difficulty in conceiving that so monstrous a crime could yet become the salvation of the world. The second is caused partly by the materialism of the Romanist method, in representing that death by the constant use of the crucifix and in the continual elevation of the host; and partly by the manner in which some Protestants use the words "blood-atonement." They speak as if the physical blood of Jesus were the very seat of redemption, instead of the spiritual sacrifice therein fulfilled on Calvary and forever symbolized by that awful word, "His blood." When he comes to state his own position, Dr. Mabie rightly places the power of Christ's sacrificial work in the relation which He assumed to the nature and effects of sin. As over against the older notion of a quantitative endurance of the penalties of sin, he speaks of Christ's "tasting in a *qualitative* way of the element of penalty for human sin" (p. 72). The necessity for this he finds alike in God's



righteousness and man's conscience: "God needs to forgive wisely and man to repent understandingly" (p. 96). Hence Christ's death is found to have been a "judgment-death." In Chapter V this idea is worked out with great fullness and for the purpose of expanding the unnaturally reserved position of Dr. Denney in his work on "The Death of Christ." Attention is, of course, given to Dr. Martineau's most shallow criticism of the doctrine as teaching that the Father sent the sinless Son to die unjustly for sinners, and avoided that suffering Himself! From a man of Martineau's careful habit of thought and ethical insight this has always seemed to me a most astonishing and humiliating description of the New Testament doctrine of the Cross. Dr. Mabie's extended discussion of the Ritschlian position, while true in most of its criticisms, is rendered less convincing by the fact that the principles of Ritschl's divergence from the doctrine of objective atonement lie far back in religions which it does not come within the scope of this book to discuss. One of the interesting features of this book is to be found in this, that it makes the atoning work of Christ part of a great living process. It is related on the one hand to the attitude of patient and merciful endurance "century in and century out" (p. 82) which God has sustained toward human sin. On the other hand while as an act, the supreme act, of our Lord's long self-sacrifice, it has values of its own, it is still incompletely regarded unless it is livingly connected with the will and experience of the human soul in which it takes effect. In the last chapters of his book our author describes with great fullness and warmth and real force The Missionary Energy of the Cross and The Christ of the Cross the Desire of all Nations. There are here many interesting pages. On the fundamental problems of the relation of that Death to the righteousness of God and to the conscience of man, I do not feel that our author has by any means gone deep enough. He seems dissatisfied with the merely "governmental theory" and yet does not make clear the necessity or the possibility of manifesting the divine righteousness by the Cross of sacrifice. Something still needs to be added to Chapter V in order to explain the judgment of sin and of man involved in the death of Christ. The book is the result of wide and sympathetic reading, and, while avoiding the technical manner of the scholar, is all the more likely to carry to many readers a freshened feeling for the Cross as evermore among men the very power of God and the wisdom of God. I have met few misprints, but a Greek accent on p. 101, and a semicolon on p. 112, are misplaced. and "Hermann" (p. 141) should be "Herrmann." (Revell, pp. 259. \$1.25 net.)

W. D. M.

The Ingersoll Lecture for the year 1906 was delivered by Rev. Chas. F. Dole, D.D., and bears the title *The Hope of Immortality*. The title is well chosen. It is not the effort of the lecturer to demonstrate the fact of immortality, or to deduce it as a philosophically acceptable tenet, or to exhibit its reality as an article of religion, or to explain it as a probable scientific hypothesis. His purpose is to justify it as a hope. He centers his thought in the value of this hope for one who would live richly and fully in a world that shows throughout the presence and worth of the

intellectual and moral, as well as the religious life of man, and he adduces a vivid cumulative argument, drawn from many considerations in the life of man, that justifies this hope. It is a strong appeal to a wholesome and rational optimism, which is contagious in its efficacy on the faith of the reader. (Crowell, pp. x, 61. 75 cts. net.)

A. L. G.

Professor G. Frederick Wright never writes anything that does not give to the reader a large mass of interesting material. His work in geology, especially in respect to the glacial period, has been of a character that gives to his scientific conclusions more than transient significance. All this and more is true of his latest work on the *Scientific Confirmation of Old Testament History*. The major part of the work is devoted to proving the universality of the deluge. And yet when one has read all that is said, and has given due weight to all the evidence from many lands of the presence and power of great floods in connection with the glacial age, one still finds it difficult to be convinced that it all shows any very rigid conformity with the biblical narrative. Perhaps more striking is the feeling, most readers will have that they do not much care whether the conformity is precise or not. The thought of the present time has adjusted itself to such a conception of the teachings of the Bible in matters of science, that such conformity, if established, would be regarded rather as an interesting gratification of scientific curiosity than a matter of religious significance. In fact the modern mind would prefer not to have such conformity verified if it is to result in the reviving of the necessity, felt a generation ago, to show the entire conformity to the Bible and science. The taste for the "conflict between science and revelation" has happily waned, a *modus vivendi* has been reached which the Christian religion does not, for the most part, feel itself called upon to abrogate in order to battle for a treaty of peace on a different basis. Many will read the book for its interesting presentation of scientific facts who will find it difficult to arouse themselves to interest in its apologetic purpose. (Bibliotheca Sacra Co., pp. xvi, 432. \$2.00 net.)

A. L. G.

The recent treatise upon *The Prayers of the Bible*, by Professor John Edgar McFadyen of Knox College, Toronto, is serious, scholarly, and instructive—altogether the best book on the subject that we know. It consists of four parts:—(a) a series of summary discussions about the nature and methods of prayer as exemplified in the Biblical literature; (b) a briefer, but energetic and suggestive statement of views about the modern practice of prayer in the light of Biblical examples; (c) a classified collection of the main Biblical prayers in full; (d) an arrangement of most of this material for practical uses in church services to-day. There are also exhaustive indexes. The text followed is usually that of the Authorized Version, but with corrections where such are deemed necessary.

The preparation of the work evidently roused the author's enthusiasm, and he has attacked his subject with thoroughness, wisdom, sympathy, and insight. The general method is so excellent that it commands confidence and the spiritual tone is so warm that the exposition is stimulating and uplifting. It is clear that this dignified study of a great subject fills a

real gap in our literature upon the Bible, since it at once brings before us the materials in convenient form for reference and discloses in detail the wealth of their inner meaning. The only lack is one which the magnitude of the subject made necessary — the omission of all but incidental references to the Psalter.

We are so heartily in accord with the spirit and purpose of the volume that we hesitate to raise queries about it. But there are one or two points upon which discussion will arise when it is used by students.

One of these concerns the critical sifting of the material. The author states in advance that he assumes in general the modern view of the historical origin of the Biblical books and dates them accordingly. He recognizes the large editorial factor that must be allowed for in the Old Testament, and is clear in his relegation of Chronicles, for example, to a very subordinate place as a source. Yet in his detailed discussions he seems constantly to slip back into the view that the recorded prayers can generally be treated as veritable transcripts of the thought, if not of the language, of the apparent speakers. For the practical purpose for which his book was largely intended, this instability in point of view perhaps makes no serious difference. But as a scholarly study of the extraordinary problems raised by all the liturgical matter in the Biblical books his work cannot be called satisfactory. Incidentally he shows his familiarity with these problems, but his method in view of them is vacillating and imperfect. Occasionally he seems to use his material almost as uncritically as a historian of Rome who takes the speeches of Shakespere's "Julius Caesar" as data for conclusions.

Another point of query concerns his view of prayer as a part of the institution of public worship. He seems to be so far out of sympathy with the ideals that certainly have had part in shaping what is called "liturgical" prayer that he quite overlooks its symbolic quality and its place in the economy of elaborate ritual. Here again, what defect of view there may be does not interfere with the practical value of his contentions for the popular reader whom perhaps he had most in mind. The only danger is that one who is aiming to make a careful study of the theory of public prayer may be led to adopt every suggestion as final and complete.

If space permitted, we should have been glad to consider the historical query which every discussion of this sort brings to the front, namely, whether in our estimate of the religious life of Israel we have sufficiently recognized the influence of the tendencies which ultimately expressed themselves in the synagogue as an institution very different from the temple. We believe that only as the evidence for these tendencies is thoroughly sifted and appreciated will it be possible to form a fully satisfactory theory to account for the phenomena of both prayer and praise as they appear in the literature of the Bible, or make a fully satisfactory nexus between them and the analogous phenomena in Christian liturgical literature. (Armstrong, pp. 388. \$1.75.) W. S. P.

The first impression of *One Hundred Hymns You Ought to Know*, edited by Henry F. Cope, general secretary of the Religious Education Association, is most agreeable. The choice of the hymns is felicitous



in the main, being governed by a reasonable standard of literary and spiritual excellence. Each hymn is tastefully printed on a page by itself, and facing it is a brief note about the author, with pertinent circumstances about its origin, its intrinsic character, or its usage among the churches or in private. The aim has evidently been to secure trustworthy texts and to give facts accurately. The general success of the effort calls for only praise.

But we are puzzled over the number of minor errors in the notes. They seem to have been written some years ago and not subsequently revised, and they show a curious lack of thoroughness — occasionally also of historic perspective. For example, the text of 'Rock of Ages' is not "exactly as Toplady wrote it"; the statement that 'I would not live away' "until recently was not found in any hymnal" is incorrect; the date of 'O worship the King' is wrong; the opening statement on p. 74 is unintelligible in its reference to the "criticism now being given to 'Lead, Kindly Light'"; the almost indiscriminate slur at Dr. Watts, on p. 114, is surely misleading; the story of the origin of 'God moves in a mysterious way' is not likely, especially the queer point about his "ordering a cab" in Olney to take him to the Ouse; the date of Alexander's 'O sacred head, now wounded' is wrong; etc. There are several misprints, such as "Colle Chapel" (p. 52), "Jesu geh, voran" (p. 96), "Buckroll" for "Buckoll" (p. 206). The references to tunes connected with the hymns vary greatly in wisdom and breadth of view. The popular identification of hymns and tunes is rather startlingly illustrated on p. 68 by calling 'Coronation' one of the "four great hymns" of the language. The unqualified attribution of 'Jerusalem, my happy home' to Montgomery is very unjust to his many forerunners. We wish that the editor had added a few dates to his note on Miss Warner's 'We would see Jesus,' which is found in hymn-books as far back as 1858. When one considers these and other infelicities, he wonders why an editor who has done so well should not have taken pains to do better. (Revell, p. 207. \$1.50.)

W. S. P.

There is an unceasing demand in some quarters for books of "incidents" connected with hymns. In his *Famous Hymns of the World* Allen Sutherland of Philadelphia has sought to meet this call by a fresh series of notes, historical and anecdotal, which he has collected with much pains and combined with considerable skill. The eighteen hymns selected for description or illustration include several acknowledged masterpieces, with a few about which there is room for more than doubt. It certainly gives one a shock to find at the end of the series "My country, 'tis of thee" and "Sunset and evening star" juxtaposed with "The Glory!" This jumbling of incongruities occurs at intervals through the book. We miss the fine critical touch that marks such a book as Dr. Benson's "Studies of Familiar Hymns." And it seems not to occur to the writer how much more worth while would be a little sane exegesis of some comparatively unappreciated hymns than any amount of sentimental incidents associated with the use of the small circle of standard hymns that are constantly in danger of becoming worn out by excessive and heedless iteration. Just



as soon as these new "incidents" have been used a few times their value for emotional stimulus will be gone and more will have to be collected. What our practical hymnody needs is not this sort of appeal to sentimentality, but the evoking of a deeper sentiment by some explication of the hymns themselves that uncovers their profounder significance and offers food for real thought. (F. A. Stokes, pp. 409. \$1.20 net.)

W. S. P.

The rather notable popular success of the hymn-book called *Hymns of Worship and Service* has led the publishers to issue what they call a *Chapel Edition* of it. This is an unusually large and attractive book for prayer-meeting use and for chapel exercises in schools and colleges. It contains about 380 hymns and nearly as many tunes. The effort has evidently been to provide for two or three distinct grades of desire and taste. Many of the most beautiful and polished of recent lyrics and songs are included, and also a considerable number both of the distinctly old-fashioned texts and settings and of the light pieces that have a very "popular" ring. Perhaps this fusion of materials essentially incongruous is wise in many ways. But it makes an oddly jumbled impression, and we must feel that in a few cases the bars of inclusion have been lowered too far. Yet the amount of good material is absolutely large, and we can only hope that in practical use this better matter will crowd out the worse. We are sorry to see that the responsive readings appended are still taken from the Authorized Version, but they are well selected and printed. (Century Co., pp. 282, 56. 50 cts.)

W. S. P.

*Truth in Religion and other Sermons*, by C. G. Montefiore, is a collection of addresses delivered at the services of the Jewish Religious Union in London. They reveal in a most interesting way the ideas and the spirit of modern liberal Judaism. The problems which there confront the preacher are evidently the same as those which at the present time confront thinkers in other denominations.

First of all the attitude is discussed which the religious man should take toward the new scientific criticism of the Bible. Evidently this is as burning a question in Jewish circles as in Christian ones. The preacher holds that there should be a fearless spirit of investigation, and that truth should be accepted unhesitatingly wherever it is found. He acknowledges that this attitude will inevitably work a revolution in Judaism, but he is not afraid to see this revolution wrought, and holds that the essential faith of his fathers will come out of the conflict stronger than ever before.

The second problem discussed is the absence of missionary activity from Judaism. If Judaism is true, how does it happen that it is no longer a proselyting faith? Current Jewish explanations of this fact he rejects as unsatisfactory, and holds that Judaism cannot claim to be more than a tribal religion unless it has a message for the outside world. Under existing conditions he does not think that it is possible for it to carry on a direct propaganda, but holds that its aim should be to publish its beliefs and ideals as widely as possible in order that they may exert an in-

direct influence upon Christianity and other religions. If only the truth prevails, the Jew should be content, even if victory comes in the name of Christianity or of some other faith.

The third theme discussed is the authority of the Bible. The old Jewish view that the Law is an *ukase* issued by an absolute divine monarch, which derives its authority from the fact that it is God-given, is rejected, and in its stead the view is presented that only that which commends itself as true to the enlightened religious consciousness is authoritative. The Bible is not true because authoritative, but authoritative in so far as it is true. The prohibition of murder will always commend itself as a word of God because we know that it expresses moral truth, but the prohibition to eat rabbits does not so commend itself and therefore contains no authority for the modern mind.

The fourth subject discussed is the relation of the human and the divine in the Bible. The author comes to the conclusion that the Bible is primarily a human book and that failure to recognize this fact is the blight of all Jewish scholarship. At the same time it is a divine book in the fact that human life at its best is the image of the divine. The divine element in Scripture is not to be sought apart from the human, suppressing it or antagonizing it, but in the perfection of the human.

After the discussion of these fundamental questions as to the seat of authority in religion, the author passes on to such practical themes as purity, holiness, the place of feeling in religion, the atonement, struggle, peace, death, immortality, self-sacrifice, and witnessing for God. Except for a few references to traditional Jewish ideas, these addresses might all be delivered with profit in any Christian church. The author is not sectarian, and the Judaism for which he stands is so broad and so sympathetic for all that is good in other creeds that it is hard to see wherein it differs from the more liberal forms of Christianity. He quotes repeatedly from Christian preachers and poets and is familiar with all phases of Christian theological thought. It strikes one as strange that Christian writers should be quoted so often, but that the Founder of Christianity should never be quoted. This perhaps is to be explained, not from lack of sympathy, but through fear of arousing the antagonism of weaker Jewish brethren.

If this is the direction in which liberal Judaism is moving, one cannot help feeling that the distinction between Jew and Christian is destined to pass away before long. The man who can adopt so completely as his creed the doctrines of Jesus and of primitive Christianity, and who asserts so fearlessly that truth is the only test of authority in religion, cannot refuse always to bow before the authority of Jesus of Nazareth. (Macmillan, pp. viii, 286. \$1.25 net.)

L. B. P.

The homiletical use of the Gospel material is a proper function of the pulpit. *Jesus and Nicodemus* is the theme of Dr. John Reid's study in spiritual life. It consists of some seventeen discourses based upon Christ's talk with Nicodemus. The story is assumed to rest upon solid historic ground, and the discourses follow the chronological sequence. Dr. Reid has the preacher's instinct and there is a distinct

flavor of spirituality in all that he says. We should have liked a keener appreciation of the peculiar point of view and import of the Fourth Gospel. This could have been gradually revealed as the exposition of the dialogue proceeded. It is necessary in these days to keep in mind the view-point and motive of each Gospel, if one is fully to enforce the teaching of the Master. (Scribner, pp. 288. \$1.75 net.) E. K. M.

It is a great satisfaction to read a book and be able to say, "There is not a sentiment in that book with which I do not agree." It is a subtler and deeper test than to say, "I agree with every thought." It is far more important than to praise the style or admire the diction. The tone or the sentiment of a book is the finest flavor of it; and if this be true and stimulating, it warrants the issue of a volume when mere thought or style would make no needed contribution, in a day when of making of books there is no end. Graceful and fitting in style, abounding in thought too, is Dr. J. C. Adams' volume, but what we welcome it for chiefly is its healthy tone, its wholesome sentiment, and its abounding common sense. The writer has chiefly in view, in most of the essays, young people, as the title of the first essay indicates, *An Honorable Youth*. But the book is good reading for all ages. It is simple, unpretentious, brief. It is evidently intended in its spirit all through, not to be a mere literary brochure, but an earnest message. Still, though the author is a preacher, he does not constantly preach in these pages; and though it is all fine homiletic material, there is no sermonic form. The book is a book of essays, reminding us at times of Crothers. The author has a remarkable mastery of the short, condensed sentence. He knows how to use the aphoristic style. The book is a short one—most writers would have made it twice as long, and not have said so much. The sanity and good judgment of his thought is manifest throughout. Take his chapter on Commercialism for only one of many instances. The essays have in them a buoyant tone, and when the writer has occasion to strike hardest, his humor is as effective as direct attack. Were I a pastor, I should like to ask the author to read to my people in place of a sermon his essay on "The Ethics of Good Manners," and hold up before my young people his ideal of "An Honorable Youth." But all the essays are good—and we are especially glad to know that the author honors our community by his presence and helps to maintain here such true and deep sentiments in his wide range of thought and sympathy. (Universal Publishing House, pp. 214. 75 cts. net.)

A. R. M.

Strictly textual sermons, which in their development imply close exposition of longer passages, are found in *New Shafts in the Old Mine*, by Dr. O. A. Hills. The passages and texts are purposely familiar, as the author points out in his preface. Not particularly fresh, or striking in their exegesis or statement of themes, yet abundantly worthy of publication as showing the wealth of meaning suggested by the expository method in dealing with passages which are generally used as figure-heads for topical preaching. Such, in brief, is the impression of these sermons, which, by the way, have found warm reception by a college audience which includes also the miscellany of the usual church constituency. The



author's method of Caption Divisions seems somewhat formidable to readers accustomed to the formless products of some modern volumes of sermons. But we note in the more recent sermons a gradual and guarded return to the notation method of former days, overdone then, and now needlessly neglected. The sermons are chiefly doctrinal. We note in other sermons of our day a tendency to take up again for pulpit treatment the great doctrines—the recoil from such preaching having reached, we believe, its extreme. (Westminster Press, pp. 185. 75 cts.) A. R. M.

One of the pleasant features of the cordial feeling existing between England and America is the welcome given to our preachers in the pulpits of Great Britain. Certainly we send a creditable representation in Alexander Lewis of Kansas City, formerly of Worcester. Supply often for Dr. Gibbon of Stamford Hill Church, he was also in demand in other large non-conformist churches like Wolverhampton (Dr. Berry's old field), Islington, Buxton, and in London churches; Highbury, Anesley, Quadrant, Bowes Park, Romford Road, Dulwich, and Whitefields. A man to be acceptable in such pulpits must have a message and also sermonic ability. Dr. Gibbon, in the preface to Dr. Lewis' *Sermons Preached in England*, speaks highly of the author's reception in those fields. The volume is adorned with photographs of some of the notable churches of non-conformity. One reason of the cordial reception of these sermons is that Dr. Lewis, in an unusual degree, has some of the elements which distinguish English from American preaching. He is more textual in his treatment than the current preaching among us shows. He has a keener expository impulse than prevails here. Yet into this method he throws a warmer personal disclosure than English preachers generally allow themselves, and has a wider range of illustration from current events than is wont in English preaching. He dares to use a clarity of arrangement and a fuller disclosure of his divisions of thought than prevail today on either side of the Atlantic. With ample illustration outside the Scripture, he combines a closer and fuller Biblical content than most modern sermons exemplify. There is little mere topical diffuseness and no apparent display of popular novelties. A certain simplicity and directness gives an impression at first that the sermons lack in originality or any striking fullness of thought. In the oratorical sense they are not "great" sermons. But any impression of meagreness is robbed of its force by second reading, and we come to see a rich, legitimate thought, simple unfolding of the spiritual and practical content of his theme. He has two eminently successful sermons on the suggestions of a Bible book, Ruth and Hosea, which are samples of a type of preaching which could be fruitfully followed. Noteworthy is the method he uses in treating for popular apprehension two doctrinal subjects, the Atonement and the Resurrection. We note a happy use of a closer meaning of a Greek word, as basis for his sermon on "The Divine Plan," a fresh and striking discourse. Slightly overdone, perhaps, yet with essential correctness, is his sermon on "The Alabaster Box." A preacher and a type of preaching is here, whose acquaintance is refreshing, and we prophesy for him a larger appreciation in our American churches. (Revell, pp. 233. \$1.25.) A. R. M.



Within 197 pages are 95 brief talks by Amos R. Wells in a book entitled *Two-minute Talks*. They are almost literally that, and each occupies only two pages. Their design is suggestive only, to quicken thought rather than to satisfy it; to lead hearers to exercise their own minds rather than to have some one else do all the thinking for them. The talks abound in anecdote and quotations. The author calls his book "a book of deeds." Nearly every talk contains a story. Sometimes the etymology of a word starts the thought; now a fact of science; again a personal experience, or a fact of current interest. They are simple, familiar, ingenious, practical. They show a mind always alert for suggestions that may help. Reading, observation, news are all tributary to the mind intent upon putting everything to spiritual and ethical use. The book comes from a man in constant touch with young people. It embodies a layman's "homiletic habit" which might be quickening to pastors in work with young people or in search of suggestions for prayer meetings to draw out response from church workers. Often a book of this kind is more helpful than a more elaborate disquisition. The book, too, has a devotional element which allies it to the literature of meditation. It illustrates the type of reflection that must prevail in a busy life that cannot be sequestered in order to be religious. (Am. Tract Soc., pp. 197. 75 cts.) A. R. M.

Mr. Charles Brodie Patterson's *The Will to be Well* has now appeared in its fifth edition, "revised and enlarged." Mr. Patterson represents one of the more helpful and less fantastic promulgators of the "New Thought" which accents so forcefully and fittingly the power of mind over matter, and the imaginary character of many of the ills we think the flesh is heir to. If the book could be purged of its fantastic interpretations of the character of Christ and of Christian doctrine, and could have eliminated from it its essentially pantheistic philosophy, it would be of great value. It is really marvelous how many sound conclusions in the realm of the intellectual, moral, and religious life, can be deducted from premises entirely faulty. Read with judgment the book is a wholesome one; but the help it contains may easily be secured at too high a cost to the reality of the spiritual life. (Funk & Wagnalls, pp. 255. \$1.20 net.)

A. L. G.

A book of a character in general similar to the preceding is *Every Man a King* by Orison S. Marden, though it is on the whole preferable because it lacks the perversion of religious motives and concepts that characterize the other. The theme of this is briefly this, that man can by thought so master himself that his career is largely in his own hands, and that finally by the power of thought disease can itself be eradicated. In spite of scientific and psychological fallacies the book carries a message: the message of a man's mastery over himself and his life if he will with resolution turn from the weak and the negative to the strong and the positive, from the evil to the good. There is a deal of sound philosophy of life here that most of us may well take to heart. (Crowell, pp. 240. \$1.00 net.)

A. L. G.

Three volumes of Messrs. Eaton and Main's series on "Modern Poets and Christian Teaching" have already been noticed in these pages. A fourth is *Tennyson*, by William Emory Smyser, and it is a pleasure to be able to commend and recommend it in the highest terms. It is by far the best as yet published in the series, and is a real vindication of the possibility of such a class of books. Tennyson, it is true, yields himself easily to this kind of treatment. His atmosphere is definitely religious, if not conventionally so. He has also left in different forms a large mass of most suggestive comment on his own poems and statements of his aims and attitude as a poet. It is thus possible to show, on one hand, his essentially mystical basis and, on another, his humanistic position—a product, of course, of his mysticism. Proof for him of an abiding spiritual reality had come, again and again—so he tells us—in ecstasy; he had reached the immediate Vision, and knew unshakably that there was a spiritual world behind the material. Purely intellectual arguments were therefore unnecessary for him, even out of place. There were other guides and avenues to reality than those through pure thought; there the poets were prophets and interpreters, and spoke as from, of, and for man's whole being. On this conception Mr. Smyser bases his interpretation, and his book may well send many of us back again to Tennyson. It may help us to see the essential under that middle Victorian garniture which was beginning to weary and repel us, and to recognize that the root of the matter was in him after all. (Eaton and Mains, pp. 208. \$1.00 net.)

D. B. M.

In the same series as the preceding book, the volume by Henry Nelson Snyder upon *Sidney Lanier* is first of all a fervid tribute and a well-sustained appreciation. It considers in order Lanier himself—depicted as the Sir Galahad of American literature—his attitude toward all art-work, his call to poesy as he understood it, his sensitive relation to Nature, his sympathy with the thought-currents of his time, his view of the world and history as a constant revelation of God, his insistence upon Love as the solver of all riddles and tangles, his mystic conception of Christ, and his ethical message as a whole. Though the book is not intended as either a biography or a literary résumé, the main outlines of both are skilfully interwoven. Quotations in support of many points are adduced with some fullness and with good discrimination. The plan is orderly and thoughtful, and the style is excellent. The total impression is vigorous and inspiring, and the book will surely find welcome among many who have yielded to the exceeding charm of Lanier's spirit and art.

Yet, it must be confessed, the task undertaken is more than difficult. Lanier's poetry is obviously fragmentary as a representation of him, and much that we must use for judgment is far from mature. His whole method of expression involves an extraordinarily close blending of content and form, often passing into extremes of utterance that seem rhetorically flamboyant. He struggled manfully in his final years to attain to precision and logic of thought, but his light went out before he had arrived at his goal. All this may be said without failing in the

least to recognize his amazing instinct for truth and beauty or his passion for righteousness. But these and other facts make a real summary of the religious message of his poetry hopeless. Doubtless the author of this book measured the difficulty. Hence he wisely threw the weight of his effort upon depicting Lanier as a man, contesting with adverse circumstances like a knightly hero and pressing toward the shrine of pure art like a saintly devotee. Here the book is wholly successful. (Eaton & Mains, pp. 132. \$1.00 net.) W. S. P.

Mr. S. D. Gordon's *Quiet Talks on Service* will be welcome to readers of his earlier books on *Power and Prayer*. This has the same characteristics of strong conviction and warm feeling. With these the direct and vivid style well corresponds. The kind of service in view is personal effort for the salvation of individuals and the impulse to it is contact with Jesus. The meeting of the first disciples with him is the starting point of the book; and indicates its concrete matter and evangelical tone. The substance of the book can be quickly gathered from the headings of paragraphs, but kindling and searching sentences abound on most of the pages. The first four of these chapters appear to have been addresses, to Y. M. C. A. audiences perhaps, spoken before they were fully written, and meriting more careful revision for the press. The sentence structure is often faulty, nouns, adjectives, and verbs are pressed into unfair service for one another and a word is sometimes carried over from one sentence to the next with loss of effect. But popular religious books of such pith and life are rare. Apart from spiritual stimulus, many preachers would find their style braced and enlivened by reading aloud daily one of these pictorial or pungent passages. (Revell, pp. 211. 75 cts. net.)

A. B. B.

## Among the Alumni

*This Department of the RECORD is designed primarily for Hartford Alumni. Its interest will depend largely on the coöperation of the Alumni. They are requested to send news, printed or written.*

### RECENT DEATHS.

HENRY MARTYN FIELD, D.D., the oldest graduate of Hartford Seminary, died January 26, 1907, at Stockbridge, Mass. As a successful pastor, an editor for forty-five years of *The New York Evangelist*, a wide traveler and a most fascinating narrator of his travels, a winsome, friendly, and attractive personality, he was probably the most widely known of all the graduates of the Seminary.

He was born in Stockbridge, Mass., April 3, 1822, graduated from Williams College in the class of 1838, a prodigy of sixteen summers. He graduated from the Theological Institute of Connecticut in the class of '41 and at the age of 21 was installed pastor of the Third Presbyterian Church, St. Louis, Mo. After a pastorate of five years he resigned and traveled extensively in Europe, beginning thus early the first of the journeyings which when later renewed he so delightfully chronicled. In 1851 he was installed pastor of the Congregational Church in West Springfield, but in 1854 he removed to New York and became connected with the *Evangelist*, with which he was identified until 1895. The latter years of his life were a season of impaired health and much suffering. He was the youngest of the famous Field family, counting as his older brothers David Dudley, Cyrus W., and Stephen H.; two others of somewhat less wide fame being Matthew D. and Jonathan Edwards. He was twice married, first to Mlle. Henriette Des Portes, who died in 1875, and second to Miss Frances E. Dwight, in 1876, who survives him.

LEMUEL STOUGHTON POTWIN was born in East Windsor, Conn., Feb. 4, 1832. For two years he taught in Norwalk, Conn., and then entered the Theological Institution of Connecticut in the class of 1859. After two years of theological study he resigned to accept a tutorship in Yale, where he remained for two years more. In 1860 he was ordained pastor of the church in Bridgewater, Conn. He was acting pastor of the church at North Greenwich, Conn., from 1863 to 1865. Then he was connected with the work of the American Tract Society until 1877, when, after a brief period of work as assistant editor of the *Congregationalist*, he accepted the position of professor of Latin and instructor in English Philology at Western Reserve College, with which institution he was associated until his death, January 9, 1907. A man of quiet simplicity of character, he was always beloved by the successive generations of students



who came under his instruction. In 1860 he married Miss Julia Hedges Crane, who survives him.

MYRON EELS, D.D., died at his home near Union City, Wn., January 4, 1907. He was the son of Rev. Cushing Eels of the class of 1837, whose name is indissolubly connected with the history of Whitman College. Myron was born at Tshimakain, Walker's Prairie, Spokane Co., Wn., October 7, 1843. He graduated from Pacific University, Ore., in 1866, and from the Theological Institute of Connecticut in 1871. Ordained in the Fourth Church, Hartford, he returned to Washington, and was for many years connected with the work of the A. M. A. in that state. He attained to an international reputation in Anthropology from his works connected with the history, language, and customs of the American Indians, and was a member of many scientific societies and Superintendent of the Ethnological exhibit of Washington at the Columbian Exposition. He married, in 1874, Miss Sarah Maria Crosby, who with five children survives him.

ALPHEUS C. HODGES died at Canaan Four Corners, N. Y., where he had for four years been pastor, December 24, 1904. He graduated from Yale College in 1878 and from Hartford Seminary in 1881. His pastoral work was of a unique character. He was of scholarly tastes and fine acquisition, but from his graduation he devoted himself with a loyal and devoted spirit to the life of the country parish. In Buckland, Mass., whither he went from the Seminary, he was instrumental in building the fine public library, and through his paper, *The Country Church*, afterwards developed into the *Connecticut Valley and Berkshire Evangel*, he exerted a strong influence throughout western Massachusetts. He leaves a wife and four children.

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If you have not read the March number of *The Home Missionary* do it now. It is all good. We would here call attention to the address of C. S. MILLS (1885), President of C. H. M. S. to the Secretaries and Superintendents; the paper by President MACKENZIE, who so efficiently coöperated in the reorganization of the Society, on "The Problem of Ministerial Supply;" the paper by W. W. Scudder, 1885, of Seattle, on "Superintendents' Problems." We would also here mention the appointment of F. E. Jenkins, 1881, of Atlanta, as Superintendent for the South. Further comment on the remarkable gathering at New York appears on the editorial pages of the RECORD.

R. S. UNDERWOOD, 1868, has resigned the pastorate of the Olivet Church, Springfield, Mass., the resignation to take effect some time this year at a date not definitely fixed.

F. A. WARFIELD, 1870, is pastor of the church in Milford, Mass., which is about to erect a \$7,000 parsonage on an eligible site recently donated to the church.

G. W. WINCH, 1875, who after eighteen years as pastor in Holyoke, Mass., has been obliged by health considerations to give up pastoral work, was given a farewell dinner by his ministerial associates in the city and

was presented with resolutions appreciative of his services. He will make his home in Barre, Vt.

The *Congregationalist* in describing the celebration of the seventy-fifth anniversary of the Fourth Church in Hartford, characterizes the event suitably when it calls it "A Notable Celebration of a Notable Church." In 1888, H. H. KELSEY, 1879, came to the church as co-pastor, with Dr. Graham Taylor, then professor in Hartford Seminary, and since Dr. Taylor's removal to Chicago, in 1892, he has been the sole pastor. The expansion and solidification of the church under his hand has been most significant. It has held true to its ideal as a "down town" church, working steadily and efficiently for spiritual results. The Anniversary services extended over a week, and were admirably suited to hold up the ideals of the church and to quicken it to richer endeavor, as well as to review the past on which the noble present has been so patiently reared.

The Walnut Avenue Church, Cincinnati, of which D. M. PRATT, 1880, is pastor, has a "Pilgrim Brotherhood" which sits down to a monthly dinner, after which addresses are given. For this season the addresses are by specialists in the field of nature study.

The Boulevard Church, Denver, Colo., is rejoicing in a conflagration which, in the presence of the congregation, destroyed a \$3,000 mortgage. C. H. PETTIBONE, 1882, is pastor.

C. S. NASH, 1883, of Pacific Theological Seminary has been invited to the chair of Practical Theology in Oberlin. Dr. Nash presented in the *Congregationalist* of January 19th, a singularly sane and well-balanced statement of the question respecting the Japanese in San Francisco.

W. A. BARTLETT, 1885, has been active during the winter in Chicago in connection with the work of the Sunday Closing League. He has been working with energetic persistency to compel the Mayor of the city to enforce the law in respect to the closing of the saloons.

While Mr. Bartlett has been doing this work in the West, his classmate, J. L. BARTON, has been turning his attention to the far East. He will be absent from this country about nine months on the Deputation of the American Board to China. He reports enthusiastically respecting the reception given to the work of the missionaries in Japan, and when last heard from was in consultation with Dr. Arthur Smith respecting his visits to the missions in China. A notice of his recent book on "The Missionary and his Critics," will be found "In the Book World."

W. F. ENGLISH of East Windsor is showing what the same class can do in the efficient handling of the work in a country church. His last annual report well illustrates by its varied activities how a country church under his pastorate is making good. The report is another demonstration of the point urged by him in the pages of the *RECORD* from statistics, that the modern country church is a live force.

A recent letter from C. B. OLDS, 1899, who went to Miyazaki, Japan,

in 1903, gives an entertaining account of his effort to use his inadequate Japanese in expounding American Marriage Customs to a large audience, including officials of the police and post-office, assembled by the native pastor of Hoshima, Japan.

J. S. CLARK, 1904, has accepted a call to minister for one year to the Beechwood Church at Cohasset, Mass.

C. J. POTTER, 1904, of Lenox, Mass., has declined the call of the Dutch Reformed Church at Poughkeepsie, N. Y.

B. A. WARREN (1904) has accepted the call of Christ Church, an undenominational enterprise at Quaker Hill, N. Y.

S. T. ACHENBACH, 1905, has resigned his charge at East Barre and Orange, Vt., and accepted a call to East Charleston.

The church of Needham, Mass., of which D. R. KENNEDY, 1905, is pastor, has during the past year cleared up all its indebtedness, including a \$4,900 mortgage and has received the gift of a pipe organ from the daughter of a former pastor.

The Commission on Evangelistic Work of the New York East Conference of the M. E. Church has issued a pamphlet on "Means and Motives in Evangelism." To it W. F. SHELDON, 1906, contributes a paper on Two elements in Evangelistic Success, describing methods by which an evening congregation of 40 was raised to one of 140 with spiritual fruitage.

A. C. BACON and WATSON WOODRUFF of the Senior class in the Seminary have both been called to participate in the work of the South Church, New Britain, of which O. S. Davis, 1894, is pastor. Mr. Bacon takes charge of the Stanley Memorial Chapel, a branch of the church, and Mr. Woodruff is to be assistant pastor.

## Happenings in the Seminary

### INAUGURATION OF PROFESSOR GEER.

The central event in the Seminary winter term was the formal inauguration as full professor of Germanic and Western Church History of Rev. Curtis Manning Geer, Ph.D., for five years past associate professor in the same department. The exercises were held in the Seminary chapel and attracted a large audience. Dr. Mackenzie presided, led in the opening sentences and Lord's Prayer, and announced the hymns. Rev. W. E. Strong of the trustees read the Scriptures; Rev. T. M. Hodgdon offered the prayer after induction, and a chorus of students rendered an anthem. In the enforced absence of Mr. Elbridge Torrey, president of the Board of Trustees, the formal induction into office was made by Rev. Lewellyn Pratt, D.D., who also gave the charge on behalf of the trustees. He alluded to Professor Geer's career as a student in Williams College and Hartford Seminary, and as John S. Welles Fellow for two years of study in the University of Leipsic, his pastorates at East Windsor, Conn., and Danvers, Mass., and his successful experience in teaching while Professor of History and Economics in Bates College and Associate Professor of Church History in Hartford Seminary, issuing in his well-merited promotion to the full professorship. By way of charge Dr. Pratt exalted historical study as the key to present problems, as an aid to Christian hopefulness and judicial fairness; and the focal fact in history, redemption in Christ, as the timely truth for the teacher of history to inculcate. Professor Geer's inaugural address on "The Christian Life as Presented by the Mystics of the Fourteenth Century," is given in full elsewhere.

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The following item of news will interest all friends of Hartford: At an art exhibition held in the early winter in the Ducal Museum of Brunswick, Germany, there was exhibited a portrait of Prince Albert of Prussia, the late Prince Regent of Brunswick, and also a "portrait of an elderly gentleman" (Dr. Hartranft), by the portrait painter Fr. Heyser. In a recent number of one of the newspapers of Brunswick appeared a criticism of the two portraits by the art-critic C. Hildebrandt. After most appreciative and laudatory words concerning the portrait of Prince Albert, he



continues: "A work equally fine is the 'Portrait of an Elderly Gentleman.' In a simple and unaffected pose the figure is well placed on the canvas, and moreover stands out in strong relief from the background. The modeling of the head is truly masterly. The coloring also is of great beauty, especially in the skilful employment of a great variety of warm and cool tones. Along with a most sympathetic execution of all details—especially noticeable are the eyes—the broad lines and unity of the pose are preserved. All this is observed at the first glance, and appears on closer study the more convincingly. If in addition we notice the dignified and finely balanced coloring of the whole, we must admit that this is indeed a *masterpiece of modern portrait painting*. It is intended for an American University, which may well call itself fortunate to possess such a work of art."

A number of changes in the body of students have occurred during the winter. Three members of the Senior Class have left the Seminary after a single term in it, one to assume the pastorate of his invalid father and two to devote themselves wholly to courses in Trinity College.

Dr. S. H. Samuel Angus has been forced by illness to suspend his graduate studies and his popular elective classes in N. T. Greek. The latter work has been assumed by Mr. J. W. McCombe, who has entered the Fourth Year Class here from the Graduate School of Princeton University.

Miss Emma Gertrude Rogers, Mt. Holyoke '98, and Mr. George Benton Smith, Wesleyan '92, for some years Y. M. C. A. Secretary in India, have recently been enrolled as special students.

Social intercourse within the Seminary circle has suffered this year from the illness of several students and members of Faculty families. The usual Washington's Birthday entertainment was given by the students. The exercises were held in the chapel, and included readings and music by Professor and Mrs. Wetzel, after which the Faculty and other invited guests were received in the library. An agreeable feature of Seminary life lately has been a choral club of some forty members, from the School of Pedagogy as well as the Seminary. It meets once a week for singing anthems and other short musical works, under the direction of Professor Pratt.

Lectures and addresses have abounded during the term, quite up to the limit of appetite and digestion.

The Carew lectures for 1907 were given in January by Professor Maurice Bloomfield of Johns Hopkins University. The Ancient Religion of India, as expressed in the Veda, received critical and brilliant treatment at his hands. Among other speakers who have addressed the Seminary more or less formally are Secretary Ryder of the American Missionary Association, Professor Graham Taylor of Chicago, Rev. J. Wilbur Chapman, Sup't W. W. Scudder, Sup't E. H. Stickney, Rev. Alexander Francis, long pastor of the American Church, St. Petersburg, and Rev. J. A. Oman, the two last named having been fellow students of Dr. Mackenzie in Edinburgh.

Still another stimulating visitor was Rev. Albert P. Fitch, pastor of Mt. Vernon Church, Boston, who spoke with deep conviction and vivid earnestness of *Some Indispensable Elements in Ministerial Personality*. The fraternal words of this young pastor were the memorable climax of the observance of the Day of Prayer for Colleges, Jan. 31. An earlier feature of that public service was reports by Messrs. Wood, Johnson, Dewey, and Heath of the Junior Class, of religious life and activity in Amherst, Carleton, Albion, and Wesleyan. Preceding the communion service in the morning the students met in their rooms for prayer. The Seminary was divided into sectional groups according to colleges and thus the interests and needs of each particular college were emphasized.

In the commemoration of the Lord's Supper which followed, and to which the School of Pedagogy was invited, Professor Bassett, Dean Knight of the School of Pedagogy, and Professor Geer officiated. Mr. Bacon and Mr. Huntington acted as deacons.

The Senior course in Christian Missions, which was long given by the late Secretary Smith, was divided this year between two of our Alumni, Rev. E. G. Tewksbury, '90. and Rev. H. G. Bissell, '92. They are both working under the American Board in its missions in North China and Judea respectively, and are in this country only on furlough. In his opening lecture, Mr. Tewksbury gave most vividly a description of the Spirit of the East and showed that the solution of the problems, arising from the fact that two strong men—the white man and the yellow man—stand face to face on the shores of the Pacific, lies in co-operation and not in exploitation. Throughout his lectures he emphasized the fact that what China needs is life, and that life must be communicated by the Christian church, to grow in conditions, circumstances, and in a race not Anglo-Saxon, but Chinese. Men with the spirit of Mr. Tewksbury and his grasp of the situation will surely bring this to pass.

Mr. Bissell by showing the great movement toward world unity brought out the fact that America has her part to perform in the uplifting of humanity. He stated some of the missionary problems and the projects helping to solve them, using for illustrations and background his thorough knowledge of conditions and life in India. It is a real inspiration to hear men speak on those problems from the wealth of their own practical experience, and it is hoped that this method of filling this lectureship may be continued.

Faculty and students alike were relieved when Rev. R. H. Potter declined the attractive call of Yale Divinity School to its Chair of Homiletics and Deanship. He is very useful to the Seminary as an alert and influential trustee, and not less so as an example of pulpit power and pastoral leadership and as a personal influence among the students. His contact with the men in the Seminary has been intimate and sympathetic; and it is gratifying from the Hartford point of view that Mr. Potter feels that he already has a field for influence, according to his measure, upon candidates for the ministry.

At the recent meeting of the Trustees the Faculty were brought into pleasant companionship with them at luncheon, through the courtesy of the resident members of the Board. At that time Mr. Charles P. Cooley of Hartford was chosen Secretary of the Board of Trustees, Rev. G. W. Winch, '75, having resigned because of the distance of his present home. Mr. Winch has been a very loyal and active friend of the Seminary throughout his ministry.

The Seminary has been enlisted lately in Hartford's "Simultaneous Evangelistic Campaign," under the leadership of Rev. J. Wilbur Chapman, D.D. The spring vacation took the majority of the students away from the city through most of the campaign. Those who remained, as well as many of the Faculty, were active in the organized work and got much good out of it themselves. There is almost universal approval of the method, the band of evangelists, and certainly of Dr. Chapman himself.

THE  
HARTFORD SEMINARY RECORD

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VOL. XVII. No. 3—JULY, 1907

[Entered at the Hartford Post Office as Second Class Matter.]

Published quarterly in January, April, July, and October. Subscription price, \$1.00 per year, in advance. Single copies, 30 cents. Remit to order of HARTFORD SEMINARY PRESS, Hosmer Hall, Hartford, Conn.

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EDITORIAL BOARD:—Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Austin Bradley Bassett. *Associate Editor*:—George Bradford Neuman.

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The present number of the RECORD is an Anniversary Number. It contains addresses and papers given at the Anniversary of the Seminary and of the School of Religious Pedagogy, together with an account of the exercises of anniversary week. The necrology read on that occasion will be issued together with an Address List of the Alumni in the fall Bulletin of the Seminary.

We venture to call especial notice to these papers. They touch a varied range of topic. Dr. Sanders speaks from a long and expert experience in the use of the Bible in religious education; Dr. Parker treats with an inimitable grace and delicacy of touch the topic of the true Christian gentleman; Dr. Davis presents in outline thoughts which in their delivery glowed with the illumination of a most efficient and warm-hearted work for immigrants in New Britain; Professor Mackenzie submits Mr. Campbell's "New Theology" to a courteous but searching criticism. It would seem almost impossible to present a series of papers of more thorough timeliness.

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It is a charming picture the life of Lord Herbert of Cherbury, the father of Deism, paints when it tells how the author holding his *De Veritate* in his hands sought for a sign from heaven sanctioning its publication. His deeply religious nature believed that the sign was vouchsafed, and there was given to the world



in 1624 the work which it was believed contained the essence of all true religion, and which did away with supernatural revelation and based the religious life on a creed asserting the reality of God, man's duty to worship Him, that worship consists of virtue, and that man ought to repent of his sin and to expect future rewards and punishment. This is the protest of the layman of the seventeenth and eighteenth century against credal formularies, and at the same time his creed. **Three things** stand out in it,—its profound religiousness, its effort to interpret religion in the terms of the natural science and scientific philosophy of the age, its firm moral tone. Sir Oliver Lodge is an abler man than Lord Herbert, of wider scientific attainment, even in proportion to the learning of his day, and with an incomparably greater gift of clear expression. Still it is an interesting parallel to find the layman of the twentieth century trying to do for the church the same work that was undertaken by the layman of the seventeenth. Instead of a creed we have a Catechism, but the point of approach is interestingly similar, the effort to transmute into terms of natural science, the faith of the church and the religious experience of Christians is the same, the moral earnestness is no less unmistakable. Both men felt moved to their work by a sincere desire to forward religion, both insist on approaching God and man's relation to him through the doorway of scientific conclusion. Neither Deism, nor the deistical theology of the eighteenth century, wrought efficiently for the regeneration of society, nor for the upbuilding of the Christian faith. That was left for the revival movement of which the Wesleys were the most striking leaders. Men found themselves face to face with themselves and with God, and God's Spirit spoke to them.

## THE PLACE OF THE BIBLE IN RELIGIOUS EDUCATION.\*

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The problems of religious education are attracting wide attention at the present day, alike from specialists in religious instruction and from thoughtful students of social conditions. The latter class are awakening to the pressing necessity of bringing to bear in some fashion on the rising generation the benefits of an education which shall not fail to include religion, basing their attitude upon the acknowledged inadequacy of a social scheme which leaves God and man's relations to Him out of account. The former class are equally alert to make improvements in the methods of religious instruction, now in vogue, in order that religious zeal shall be tempered by scientific discretion and the resourcefulness of the church be given its utmost effect in the course of the organized advances of the years to come.

One need not be a sociological specialist in order to have a real concern regarding the progress of religious education in our communities. Two considerations give ample reason for a renewed and anxious consideration.

The first of these is the *dominating secularism of the day*, which manifests itself in enthusiasm over little things instead of large, in a feverishly energetic devotion to selfish ends, in magnificent enterprise for the sake of that which is ephemeral and yet in a scoffing attitude toward the purposes and triumphs of redemptive work.

It was Green who pointed out the noteworthy fact that our King James version of the Bible had the great advantage of being carried through at the end of a century of remarkable religious activity. The very bitterness of the continuing struggle between the Puritan or Covenanter, the English churchman and the Romanist centered the minds of all men upon religion and

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\* Address at the Graduation Exercises of the Hartford School of Religious Pedagogy, May 27, 1907.

its interests. In many respects the age of Elizabeth was a distinctively religious age. Its uncrowned kings, its lords and ladies without title were the great masters of religious sentiment.

By common consent the nineteenth century has been called the scientific age. The rigid application of the historical method in investigation and of the experimental in research became established during its latter half as the confessedly dominant and accepted methods of scholarly procedure. An amusing proof of this would be the careful comparison of one of the text books on dogmatic theology which our fathers studied with its array of proof texts, one carrying just as much weight as another, with such a volume as "Clark's Theology" and its marshaling of the evidence on which its classifications are based.

If I have rightly characterized the sixteenth and the nineteenth centuries, what of the twentieth? Surely it is the era at present of commercialism, of practical, personal enterprise, predominantly secular, if not clearly selfish in its aims. For the time the passion for success is outweighing in men's minds the satisfactions of right service. To "get there" is not merely the great American motto; it has been emblazoned on the working shields of modern knights of every race from Germany to Japan. In every country the public conscience is becoming dulled, ideals are lowered, cheating and stealing are gravely excused as essential to enterprise and progress. Religion is ignored rather than opposed by this secularizing spirit. It worships material success and fails to value the growth of a great soul. As regards a man under its spell, the complaint of a pastor is true that the eloquence of a Whitfield and the godliness of an Assisi could not hope to rival his huge auto on a bright and balmy Sunday. Such a man's real aspirations end with himself.

It may rightly be claimed that this indictment is too sweeping, and the criticism is just. No age can be comprehended in a phrase. It can but hint at a dominant trait. The Elizabethan era was by no means given over to acts of piety and friendship. There are men living today, who have passed through the greater portion of the nineteenth century without being visibly affected by its scientific method or historical view-point, and there are gloriously good men today, and plenty of them, who stand for the noblest ideals

and most unselfish achievements, yet the prevalence of the secularizing spirit is unmistakable.

An obvious proof of this is the generation growing up. There is a marked difference between the average youth of the last century and the average youth of today. The old-fashioned virtues of boyhood and girlhood — simplicity, modesty, reverence for elders, courtesy for all, readiness to render service, obedience — are rare enough to excite remark when exhibited today. This state of things calls for solicitous attention. It is a cancerous growth attacking secretly the very heart of social life. It is an atmosphere which asphyxiates before the victim is aware of danger. Boys and girls are just as affectionate, enthusiastic, zealous, and active as ever, and they always will be so. How to shape these emotional qualities into altruistic and Christlike forms of expression is the never-ending task of wise parents and teachers. It is the great problem of today.

The most dangerous result of the secularizing tendency of the age is the one-sided character which it tends to develop. Our beloved country was established with heroic and, in the main, unselfish sacrifice. Our very Constitution was the result of the deliberate yielding of cherished local right in the interests of a united nation. The astonishing growth of the past century has been due in larger measure to the Christian hero than to the adventurer. There is still, and ever will continue to be, a call for sacrificial deeds and consecrated wills. Our heroes are not extinct. What finer exhibition of devotedness could be given than that of a humble missionary in the Northwest last winter, during those terrible storms, who shut himself in with imprisoned communities in order that he might keep alive their spirit of hopefulness and determination? Truly he "considered not himself," but only the need of his fellow men. It never occurred to him that it was heroic; to him it was his duty. This spirit is our most precious heritage. We cannot, as a nation, afford to acquire the habit of asking whether an enterprise will assist our personal fortunes. We must continue to ask only whether it is *worth putting through*.

A second reason for regarding the theme of religious education as timely, lies in the fact that this secularizing spirit, in-



fluent as it undoubtedly is, cannot be regarded as a fundamental and therefore permanent characteristic of our people in its present form. It does represent a one-sided development. It ought to be treated as a passing phase of social evolution, unhealthy when unchecked, but vastly useful under appropriate guidance. There never was a time when men knew so well how to extract and use the resources of the world around us. A generation ago the development of the west came to a halt. It was believed that the habitable land had been claimed by eager home seekers. Of our imperial domain one-quarter was yielded to the cattle man or sheep herder, one-quarter was desert or mountainous. A substantial portion of the remainder was reserved to the Indian. Nature's boundaries seemed as fixed as the mountains which usually marked them. But a Burbank makes a mock of nature and her laws; a Campbell invents a system of dry farming which gives reasonably sure returns on semi-arid soil; the orange-growers of Riverside, California, and the planters around Phoenix, Arizona, discover that the desert sand and a little stream of pure water make a garden spot of inexhaustible fertility, and at once a third or more is added to the industrial acreage of our land and uncounted millions added to its resourcefulness. Meanwhile the modern, scientific study of rice and cotton culture has multiplied fourfold the agricultural values of the South. In other forms of manufacturing or production the age of waste has passed. The by-product has appeared instead.

The religious world has no quarrel with business enterprise. We are in fact taking lessons from commercial enterprise and getting into line. Co-operative effort, mutual friendliness, and business-like effectiveness in denominational action is the ruling tendency in every progressive denomination today. Let the enterprise of the world be directed by a large unselfishness and a noble idealism, and the kingdom of God will go forward. It is but necessary that men should get the broader point of view, that they should count God as a factor into their achievements.

Who can doubt that the age is working in this direction? Never were the forces of righteousness more alert or better organized. The progress of peace, the tendency toward co-operative effort, the restatements of theological belief in terms

which the average man can understand, the growing acquaintance of every man with all other types of his fellow men and with the whole world, the breaking down of the barriers of caste and class, — all go to show that we are beginning to find ourselves again and to make a formulation of the motto of the passing century which shall truly express its awakened and enlightened purpose.

Many years ago, with a fellow traveler, I was taken over the heaving waters of Madras harbor to a steamer just sailing for Calcutta. Our luggage settled, we found a great coil of rope covered over with a heavy tarpaulin on which we stretched out luxuriously to chat in the twilight. Presently the stars appeared in all their southern brilliance, but as we watched them, they seemed of a sudden to be describing curves. Jumping up with a common impulse of astonishment we found that the stars were as stable as ever, but our ship was cutting a circle in the open sea. After a double circuit the steamer went on her course. It turned out to be a ready method of getting the variation of the compass, a very essential proceeding in that region of dangerous currents and shifting sands. The captain had to know which way was north.

What the world of today needs is a similar orientation. If everyone who is making the voyage of life would form the habit of turning around occasionally and looking at his life from every standpoint, he would usually get into line with the good providence of God. Preoccupation is consecration's greatest foe. The adjustment of business enterprise to divine ideals will neither cripple the enterprise nor stint the returns. It will prevent the ruthless methods of our commercial kings, but will form an incentive rather than an obstacle to the genius of a Wanamaker or a William E. Dodge. The resourcefulness of the world may contribute to the upbuilding of the kingdom of God.

The religious philosopher views the situation with hopefulness. He is not serene, for he realizes that the recognition of the dominance of God in this world will demand the activity of God's people. But he knows that the situation of today is not normal. God reigns in the universe and his will must be supreme. The world of today is a trifle out of joint; its dominating personalities seem headed a little to one side of the way; but God is active and

His people are alive. The ruling motives of today can and will be appropriated, readjusted, and given a permanently fruitful opportunity.

This same philosopher knows that the forces which make for religious growth were never so well prepared as now to deal with the great task of reinstating God as the acknowledged ruler of the human universe.

The history of the last half century explains the secular bent of the present time and likewise justifies a belief in the fuller recognition of religion. In addition to the altered environment and opportunity due to invention and enterprise and to the broader outlook resulting from exploration, archæological discoveries, and the better acquaintance with the world as it was and is, we must not forget the shock given to the religious habits and attitudes of men by the substitution of the historical for the dogmatic point of view in religion, of the inductive method of approach in matters religious for the deductive. Thoughtful men have not found the process of the revaluation of their religious assets without danger. Far more difficult has it been to minds untrained in careful thinking. Many of these have jumped from the assertion that certain traditional assertions in which they were taught to concur were incorrect, to the conclusion that there was no certitude in religion, and no divine shaping of men's lives.

The same history, however, exhibits a comforting progress. Christianity has made tremendous advances within the last few decades, preparing it to assume control of existing conditions. It has *consecrated some of its choicest material* to the work of religious education. It is a fact of no slight moment that such men as President Hall of Clark University, Professor Coe of Evanston, Dr. Dawson of this School of Pedagogy, Professor Starbuck, and a host of their followers are giving their best energies to the solution of the delicate and difficult problems underlying this task. These men have taken the matter out of the range of sentiment, and into the sphere of science. They are laying a safe and enduring foundation for the work of tomorrow. They have *charted the growing religious consciousness*, and thus made definite the point of attack in future contests. The church

is waking up to the fact that its opportunity for religious education is during the first twenty years of growing life, and that it must pay increased attention to the work of the home, the Bible school, the young people's organizations, and the day school and college in order to maintain its natural advantage.

The church is coming to realize that its greatest need in this struggle is *skilled leadership of the rank and file*. The hosts of the Lord are much like a regular army. They need a few generals and many colonels, but their fighting leader is the captain who gets the greatest efficiency out of a hundred men. Such institutions as this School of Pedagogy will be found as numerous as normal schools when the church gets thoroughly awake.

Not the least important item of the church's advance has been *an adequate understanding of the nature of religious education as the cultivation of the soul into responsiveness to God*. Religious education is no mere addition to the sum-total of one's knowledge. If it could be learned by heart, a catechism would be the ideal method of impartation. Nor is it the cultivation of religious expertness or ability. The cleverest manipulator of religious phrases, or the finest organizer of religious work is not always a saintly man. Religious education is the fixing of an habitual attitude, the establishment of the soul in a tendency to take God and all that belongs to Him into account. Responsiveness to the will of God is the great need of men; a responsiveness based upon a conviction of God's goodness and greatness, and on a belief in his close relationships with men, exhibiting itself in the habit of service and worship and issuing in a steady determination to relate our lives to His larger life. Religious education is thus a process of training resulting in the production of character and in a deliberate, continuing choice of the best.

It is necessarily a *slow* process. No one can become religiously minded by one act of will, or by one series of lessons. It is usually a process of *displacement* whereby the more worthy impulse is substituted for that which is seen to be below the proper standard. It proceeds most quickly by the *imitation*, conscious or unconscious, of an ideal personality. It is this fact which makes the position of parent or teacher or pastor or friend so serious a



trust. As Rev. Allan Stockdale recently remarked, the safe method of prejudicing a child in favor of the good, by giving him from the very start the mind of Christ, is incarnation. We must embody our expressed ideals and practice according to our principles. The child can follow ideals as embodied also in historical characters, and is readily influenced by them. In some respects the influence of an historical character exceeds that of the living model, because the impression made is better defined. The young imagination endues its heroes with many a virtue which might not have been recognizable in the original man. By this study of experience, bringing it into contact with actual life, the growing consciousness is unconsciously molded for good or evil. It takes on habitual forms; it asserts a well-defined will. Let its spirit be one of service; let its will become disciplined to free obedience, and we have a religiously educated soul.

In such an educational growth as this the Bible has an important place. But this useful Bible is no mere history of the doings of the Hebrew and Jewish people, or collection of the reports of what God inspired them to say, or a garner of choice texts, or a collection of statements of truth. It is rather the historical Bible which the past quarter-century has taught us to value and use, the record of God's revelation of Himself to the world through His chosen people. This Bible, this literature of living experience, studied not at hap-hazard but in organized fashion, its events and personalities, its writings and ideals grouped into well-defined periods of religious advance, is a literature of tremendous spiritual significance and may be made a most direct and effective factor in religious education.

For in the first place it is a literature *whose predominant theme is God*. It is sometimes affirmed that the idea which makes the Bible a unity in the midst of all its diversity of theme and style and treatment is the Messianic one, the looking forward to Him who was to come. That has never seemed to me to be true. It is more true to say that the thought of the consummation of God's kingdom runs throughout the whole range of Scripture. But the unifying element in the Bible is rather the common attitude of each and all of its writers to God. The inspiring purpose of the writing of historian, prophet, priest or sage was to

bring their fellows into active relationship with Him. The historian made a sermon out of his survey of past experiences, setting forth the providential guardianship of God and the wisdom of yielding him obedience. The prophet sought to make clear His love and goodness, His righteousness and holiness, His power and His patience. He hoped to get Israel to observe such standards and to come into line with God's purposes. The psalmist put into tender but stirring form the devout aspirations of his heart that he might enkindle the spirit of devotion. The sage discussed the ways of God with men to show by explanation or by contrast how reasonable they were. The New Testament writers had a simpler and more effective approach, since they had only to exhort their readers to remember Jesus Christ. But from cover to cover the great theme of scripture, the setting of all else, is the thought of God, active in his universe, participant in the lives of men, interested in all the world, incarnated in Christ.

The second reason for the effectiveness of the Bible as a factor in religious education is its character as *a record of religious growth*. It follows every stage of the religious development of the Israelitish people, from the days when they were organized as a clan and their relationships with God were characterised by simplicity, directness, and devotion, but when, as a people, they had no more conception either of the world or of God's personality or of God's relation to the world than a child, to the time when, after a thorough education through experience and by their leaders, they learned to rightly interpret God to his universe, and became the teachers of the world. This development matches the whole range of a growing religious consciousness, from infancy to maturity. The record is not of one sort. It is given in part as the interpretation of past history, in part as the record of the sermons and addresses of men who were raised up for spiritual leadership in times of religious crisis, in part it is the reproduction of the literature which helped to produce religious results.

A third reason is the parallel fact that the Bible thus became *a sort of universal mirror of religious experience*, in which every man, woman or child may find the reflection of his religious self, and thus be led to a helpful interpretation of his individual need. Somewhere in scripture there is a setting forth of every man's

mood, or what is equivalent to it, and a healthful directing of his attention to God. One of the best results of the historical study of the Bible is the willingness to find human nature mirrored there, and the expectation that, at any particular age, prior to that of Jesus, the truth declared can be only an approximation to the truth as expressed in His life and teachings. When we cease to be troubled over the imperfections of Jacobs and Jephthahs and Jeroboams and Jehus, we are able to make their experiences of real value.

It may of course be used, unintelligently, as a sort of wonder book, out of which life's riddles may be solved. A young man in Ceylon was brought up to that sort of reverence for the Bible. He was taught that he must go to it for guidance under every difficulty. He took this literally and never failed, on the eve of any important action, to open the Bible and consult the omens. He might just as well have followed ancient custom by slaying an animal and examining its still palpitating heart, or by dropping a pebble into a cup and studying the form of the ripples made in the water. He was of eligible age and possessed of wealth, so, according to oriental custom, he had many proposals of marriage. Once he was quite attracted by a particular offer and seized his Bible to consult the will of God. His eye lighted on the verse in Proverbs which warns a young man against the strange woman. At once he refused the offer. The next proposal was successful. He consulted the Bible again by the process of opening it at random and reading the first verse on which his eye lighted. This time he read "Her ways are ways of pleasantness and all her paths are peace." So he lost no time in saying "yes."

This use of the Bible is as foolish as that of the New Hampshire woman who sincerely believed that two leaves of the New Testament eaten between slices of bread and butter was a sovereign remedy for fits. But its right use makes it available to the growing Christian. Somewhere each earnest reader will find that view of life which he, at his stage of development, can take to himself.

A last fact worthy of mention is that the Bible is not only a reproduction of actual experience, but it is a *literature of religious aspiration and idealism*. It never stops short of a

declaration as to what to do next, it never fails to counsel a getting close to God, it always describes the right religious attitude for every one to take. It not only helps us to make a diagnosis of our spiritual self, but suggests the remedies.

There is nothing mechanical in the relation of the Bible to religious education. It is of supreme value, as I have aimed to show. But as one may master botany as a study and never become enabled to better appreciate the perfection of the beauty of a flower, so many spend years in a sort of Bible study without attaining to a religious education. They can hardly escape its influence, but they may not feel its power. The Bible does its work by portraying ideals, by declaring principles of conduct and particularly by creating an atmosphere which the reader breathes unconsciously. It exhibits good men and women, people of God, moved by worthy motives, or, as under fair criticism because of unworthy actions. It enters, as a rule, into no elaborate argument to prove that there is a God, but taking God for granted it declares the faith which he would have men live by.

One great element of value in this relationship of the Bible to human life is the fact that a mastery of the whole Bible is not essential to its effectiveness, for any portion of the Bible is religiously suggestive. As a graduate student at Yale some twenty years ago, Professor Harper taught me that. He assigned me one day the First Book of Samuel to master and report upon. I was somewhat disappointed, for I had wished to try Jeremiah and regarded a historical book as hardly worth while. But on getting down to the work I found First Samuel full of interest. I mastered its contents so that I could think it through, in general and in detail, without any reference to the Biblical book itself; I was then impressed by its historical method, which led me to the study of other Biblical histories and to a theory regarding their object and method; this task led on to a discovery that the prophetic histories were sermons about God's relations with His people; therefore I studied the religious ideas illustrated by the history and was impressed by their forcefulness. My study of the subject was extended. In place of the two or three weeks which I had proposed to take, I took two months of earnest study before reporting. The most unique result of the whole



experience was a personal one. The first book of Samuel has ever remained, despite continuous and varied attention ever since to all of the Biblical literature, one of the most suggestive books of the Bible to me.

This experience illustrates another important fact. The *ability to think through* is a valuable element in religious education by way of the Bible. It is of importance to acquire a general grasp of the Bible as an organized whole, so that when any portion is studied it may be interpreted in its relation to the whole range of Biblical experience and truth. It is of equal importance to fasten in mind the general outline of any particular portion studied. The mind is a generous and industrious servant, bringing forth for inspection things new as well as old. Meditation, even if casual, on a theme which is well in hand is richly fruitful. The Gospels thus gripped are mines of spiritual stimulus.

This brings us to recollect that after all, religious education is in the main a personal matter. It cannot be promoted in the mass, but only individually. It is gained by different men in varying ways. To some men their greatest help has been the contact with some great soul, whose impress was ineffaceable. Happy the parent or the teacher whose unconscious influence is uniformly noble so that it becomes the conscious heritage of their boys. Other men have been brought face to face with truth or duty and have definitely made a right choice; others still have seen a heavenly vision to which they were obedient.

The Bible meets the needs of the individual man because it puts experience concretely, exhibits it at every stage of development and brings it to a conclusion. The Bible is no book of abstract truth, but rather a recital of actual experience. Its typical method of relating history is the biographical method. It is thoroughly accurate to speak of the survey of the stirring century before the Disruption as the story of the deeds of Samuel, Saul, David, and Solomon. When it portrays character it aims to do it faithfully with attention to defects as well as virtues. But it does not leave this history of experience unfinished. The personality of Jesus affords a final standard of comparison and reference. His life and words exhibit the possibilities of a God-like life in a form readily apprehended.

These considerations suggest the steps that should be taken to make the Bible an effective educational force. It is not so much a collection of facts which we ought to know as a history of the sort of life we ought to lead and an index of the ideals we ought to reach.

The first steps must be taken in the home and the Sunday-school. They lead to an unargued acceptance of the Bible as it stands, as the book which brings us into friendly contact with God. They create a prejudice in its favor. They may establish impressions which will be accurate though childish, and will prepare the way for sharper distinctions later on. I once heard two little boys discussing the drowning of the Egyptians in the Red Sea. "It doesn't seem quite fair to drown them all," said one. "Oh, they deserved it, all right," was the reply, to which the younger swiftly answered, "Well! I'll bet Jesus Christ wouldn't have done it!" A good deal of historical theology in that remark!

The home teaching comes in the attitude of the parents to the Bible. If it gathers dust, there is little use in talking about its value and fascination to one's children. It comes in a frank and happy use of the Bible in ways that interest and yet instruct. Blessed is the family that ingeniously makes much use of the Bible without trying to drive home its lessons.

This simple contact with the Bible through the parent or teacher who is its lover cannot but have its effect upon the child. Whether the child can remember all the books of the Bible or repeat scores of passages will not be the greatest tests of value. The child will be introduced normally and helpfully into the world of spiritual realities. God in Jesus will become a familiar friend. Right doing will seem the preferable way. Simple conceptions of duty, obedience and service will readily be grasped. The beginning of a real religious experience will be unconsciously defined.

Beyond and above this simple stage of development comes the arousing in the growing mind of a regard for the Bible as a book full of interest, leading up to a real enthusiasm for its perusal. This is a personal result as a rule, due to the influence and enthusiasm of one who has already made the Bible his own.

President Harper could make anyone from a bank president to a five-year-old a devoted student of the Bible. The secret of it was his own inexhaustible interest.

A still higher stage of attainment is a grasp of the Bible in organized fashion. Until this is attained the Bible is effective chiefly by impression. Now the value of the Bible as a record of important history, the forcefulness of its literature, the greatness of its personalities and teachings begin to lay hold on the mind and give it maturity.

The last stage is an appreciation of the Bible as a record of God's gradual revelation of himself to mankind, and of that revelation as bringing each one personally into a rich and vital fellowship with God as fully disclosed in Christ.

I have aimed to show that the Bible is an indispensable factor in religious education, and that its impressions may be made vivid and strong. One not infrequently hears the declaration that a class of sixteen-year-old boys are more interested in the deeds of heroes of today than in those of heroes who have been dead three thousand years. There is no occasion for the comparison. The Biblical heroes are as real as Lincoln or Washington, or John G. Paton or Mackay, to the little child, and are just as useful. The Bible does not ask for an exclusive place in religious education, but only for an important place. Missionary effort, social betterment, current history are also of religious value if rightly used. Every factor which may contribute to a religious impression is to be welcomed and used.

My final word may be addressed to the graduating class. I offer you my sincere congratulations on the character of the work which you will be called on to do. With some of the most important problems of today you are going to grapple. Your work will be taxing and full of perplexity, but you will have one great reward. It is that of the pastor and teacher alike, the secret of their devotion to their work,—the introduction of a growing mind to that which will develop its capacity and power.

The Bible will be your faithful and reliable helper in this task. Give yourself to its mastery; make it your own possession; give it an opportunity to sustain and feed your soul, that you

may become its natural illustrator in the minds of those with whom you deal.

Cultivate as well your ability of making it seem a veritable transcript of life. Make your imagination keen, your own enjoyment of its episodes and suggestions real and your enthusiasm for it unquestionable.

It will give to you in turn an enlarging vision of God in His world, a growing confidence in His abiding presence wherever you may be, a sense of partnership with Him in the great enterprises committed to you and an unspeakable belief that such a life, under any outcome, is gloriously worth the while.

FRANK KNIGHT SANDERS

*Boston, Mass.*



## CONCERNING THE GENTLEMAN. \*

In one of the "Spectator" papers the writer humorously criticises genealogical pride by describing the confusion of a country gentleman at discovering here and there on the boughs of his family tree several common characters — a grazier, a tailor, one who was hanged for sheep-stealing, and, most prolific of all, one Margery, a milkmaid. He lops off these boughs, and the tree thus prudently pruned and transferred to new parchment, is proudly displayed in the historic hall. "Were the genealogy of every family preserved," adds the essayist, "there would probably be no man valued or despised on account of his birth. Scarce a beggar who would not find himself descended from some great man, nor any of the highest title who would not discover base and indigent persons among his ancestors."

The primary meaning of our word is that of a man well born, of good family, of a certain rank and condition by birth. In a civil and social order where families of that rank were sharply distinguished from those inferior, and enjoyed almost exclusively the advantages of freedom, fortune, education, and culture, the qualities appropriate to persons of such distinction were confined, for the most part, to them. The advantages of good extraction, of all that is implied in a good family, and even of wealth, accomplishments and manners, will not be questioned. Nevertheless whatever advantages one may possess by birth, in respect of all such things, he has yet to prove himself a gentleman in the broader and fuller meaning of the term which has come to prevail. Likewise, in that broader and better sense, persons not possessing those advantages may rise to the dignity of gentlemen. In the early days of the American colonies indentured servants were sent here in large numbers from Great Britain, some willingly and some unwillingly. Their terms of service were long and the conditions of service hard. It has been noted that many of them, having served out their terms, became freemen, acquired

\* Address at the Graduation Exercises of The Hartford Theological Seminary, May 29, 1907.

homes and lands, and founded families whose descendants are numbered among New England's worthies, while around the roots of many a proud but decayed family-tree mushrooms flourished abundantly.

The mercenary and even infamous creation of numerous nobilities; the degeneracies of noble and the ennoblings of common families; the corruptions of pure and the purifications of baser blood; the submergence of virtues on the one hand and their emergence on the other, suffice to show that all race and class limitations of the gentleman are relics of an arbitrary feudal caste-division of society. Not by his *gens* but by his *genuineness*, not by his pedigree but by his character is the gentleman known.

It is interesting to note how this truth found favor and expression with great English writers of early times. Chaucer says: "To have pride of gentrie is gret folly . . . for we bee all of one fader and moder." And again: "Though he be not gentil born, yet he is gentil because he doth as longeth to a gentleman." Spenser says: "The gentle mind by gentle deeds is known." Ben Johnson says of gentility:

"Which is an airy and mere borrowed thing  
From dead men's dust and bones, and none of yours  
Except you make or hold it."

Shakespeare says:

"From lowest place when virtuous things proceed,  
The place is dignified by the doer's deed;  
Where great additions swell, and virtue none,  
It is a dropsied honor: good alone  
Is good without a name; vileness is so:  
The property by what it is should go,  
Not by the title."

Significant both of the existing distinction between men of gentle and of lowlier birth, and of the artificial nature of that distinction, are the words of Henry Fifth on the morning of Agincourt: —

"We few, we happy few, we band of brothers!  
For he today that sheds his blood with me,  
Shall be my brother: be he ne'er so vile  
This day shall gentle his condition,  
And gentlemen in England, now abed,  
Shall hold their manhoods cheap while any speaks  
That fought with us upon St. Crispin's day."

Similar expressions are to be found in the great English writers down to Tennyson, whose lines are familiar:—

“Plowmen, shepherds have I found, and more than once, and still could find,

Sons of God and Kings of men, in utter nobleness of mind:

Here and there a cotter's babe is royal born by right divine;

Here and there my lord is lower than his oxen and his swine.”

The forces and processes by which it has come to pass that the truth so nobly asserted has triumphed in almost universal acceptance, cannot here be reviewed. It is enough that the personal virtue and social distinction implied in the word gentleman, with the obligations and privileges pertaining thereto, once the property of a restricted class, have become, in the progress of civilization, the common property of men free to do as they ought, and equal in the privilege of an unrestricted exercise of their powers and opportunities. Nor does this portend any equality of monotonous mediocrity. Only artificial distinctions and arbitrary inequalities are leveled, instead of which appear the nobler inequalities and distinctions of merit, capacity and virtue.

It is sometimes said that the gentleman is disappearing from modern society, because the same combination and proportion of qualities that marked him in former times are rarely now seen. The fact is that the gentleman of other days no longer flourishes, because the society of those days has passed away, and in the present order of things the possession of other qualities than those which formerly sufficed, is requisite. And not only that, but the old and permanent qualities have acquired a larger meaning by the very scope of their application. The honor of all men, for instance, means inexpressibly more than that honor which obtained among men in a class by themselves.

Because the gentleman now belongs not to a class of his own, but to the community as a whole; because he appears in a diversity of conditions, circumstances, and occupations; because he is on a common footing with all men as respects rights and privileges, it may not be easy to put him into precise definitions, but it should not be difficult to recognize him in any of his various forms.

Dr. Arnold says that Wesley told his ministers they had no

more to do with being gentlemen than with being dancing-masters. He spoke half rightly, though unguardedly, in view of what too many gentlemen then were. Arnold himself speaks of the same sort of gentlemanliness as dulling, in the Church of England clergy, the spirit of sympathy and kindness. A counsel like that of Wesley to ministers here and now, would smack of indelicacy and vulgarity. The character of a gentleman has become coincident with Christian character at so many points that, while not every gentleman is a Christian, the Christian, and especially the Christian minister who is not a gentleman, in the best sense of the term, comes sadly short of his high calling.

The old notion that to work for a livelihood, to engage in business, literature, art, journalism, or what not, in view of any remuneration, was unbecoming a gentleman; that he might accept sinecures, live on the toil of others, gamble, run in debt, cheat, and even practice what Spenser calls "the gentlemanly art of stealing," but that to labor or earn money was disgraceful, was the curse of the old gentry and that which prepared its destruction. "Its badge," says Robert Burton, "was idleness." The poet Gray, though his father was a broker and his mother kept a millinery shop, disdained to accept money for his publications.

In "The House of Seven Gables" Hawthorne has shown how this notion once obtained here in New England. One of the old Pyncheons found himself in financial straits, and, like a sensible man, swallowed his pride, opened a shop in his house and sold goods. When he died the shop was closed and remained so for a hundred years. Then Miss Hepzibah Pyncheon, spinster, wretchedly poor, possessed of the folly that her ancestor had disgraced the family, and that no gentlewoman should work for a livelihood, came to the point where she must earn her food or starve. The description of her misery and anguish in stooping to reopen that shop is as pathetic as humorous. She did it, and no gentlewoman of the family had ever done a more heroic thing since that house was built.

That sketch by Hawthorne describes a process one result of which was the vindication of the dignity of all honest work, the emancipation of men from degradation and disrespect in idleness,



and their establishment in freedom and honor in all varieties of labor.

In 1785 Congress adopted a resolution permitting the Honorable Benjamin Franklin, then Minister to France, to return home. No man of his time was so tried and tested in all conditions of life and in all circles of society. In courts, salons, and learned societies he ever conferred greater distinction than he received, nor ever compromised the noble simplicity of his character and behavior. On the whole, I think, the typical American gentleman. He landed in Philadelphia, on the same wharf on which sixty-two years before he had stepped, a friendless, almost penniless runaway-apprentice, and the seventeen-years-old son of a Boston tallow-chandler. The writer of the article on him in the *Encyclopedia Britannica* says, after enumerating his great and manifold services, "his greatest contribution to the welfare of mankind, probably, was what he did by his example and life to dignify manual labor, and to show that "Honor and fame from no condition rise."

Within the memory of some present there flourished in our country a Southern gentry and chivalry which, possessing many admirable qualities, was infected and inflated with this old notion. That class came to speak of Northern men as "mudsills," and in similar terms of disdain. But for that notion and the manifold evil it wrought in blinding judgment, the Civil War could not have occurred.

It need not be said with what results that Southern gentry and the Northern mudsills met in conflict, save that the stilted chivalry went down forever, the old notion vanished, and both the Southern and the Northern gentlemen are since of another quality.

George the Fourth, "by blood a king, at heart a clown," was acclaimed The First Gentleman of Europe. Thackeray says, "There is no stranger satire on the proud English society of that day, than that they admired him." The current conception of a gentleman must have lacked virtues now regarded as indispensable to the humblest representatives of that character.

Thackeray reminds us of some contemporaries of that First Gentleman of Europe, lawyers, clergymen, artists, writers — Scott, Southey, Heber, Garrick, Reynolds, Burke, Washington,

and then finally says: — "What is it to be a gentleman? Is it to have lofty aims; to lead a pure life; to keep your honor virgin; to have the esteem of your fellow men and the love of your fire-side; to bear good fortune meekly; to suffer evil with constancy, and through evil and good to maintain truth always? Show me the happy man whose life exhibits these qualities, and him we will salute as gentleman, whatever his rank may be!"

It seems to me that we penetrate this matter deeply as we discern how the Democratic extension of the sphere of the gentleman by leveling old artificial class restrictions and putting men on a footing of freedom and equality in respect of the right and privilege to rise to the dignity of that character, has been attended not only by a remarkable and successful exercise of that right and privilege, but by the operation of humanizing forces which have elevated the idea and standard, developed the virtues, broadened the sympathies, and multiplied the obligations of the gentleman in making him a debtor to all men in respect of all such things.

The inmost and uppermost sentiment of gentlemanhood has ever been that of honor, and of honor associated with courage, which is not fearlessness, but the imperial power of will overcoming fearfulness. Courage often appears in support of what is dishonorable, and is then prostituted and despoiled of all save the form of virtue. In a time, not far remote, the sentiment of honor had for its outward law a system of rules constructed by people of quality, so-called, to govern and facilitate their intercourse, one with another. Courage, allied with that factitious law of honor, manifested itself in imperfect and fantastic forms doomed, like the duel, to pass away. The sentiment of honor no longer expresses itself in any such system of rules. Its law is deeper and broader, an inwardly-written law that puts men under obligations to society as a whole — under the obligations of whatever is in and of itself honorable in all men, to revere and maintain the same. Courage allied with this honor is at its best, free and undefiled, the courage of convictions, principles, and obligations, a splendid and indispensable virtue. Because, although one may be brave and not good, unless he is courageous he cannot be good for much; because when fears of any sort —

of men, of misapprehension, of public opinion, of peril, pain, privation, or of death — come in to affright, hinder, corrupt, and turn back from the pursuit of what honor and duty demand, life loses its dignity, its freedom, its self-respect, its honor and strength, courage ever has been and must ever be an indispensable characteristic of the gentleman.

In Ben Jonson's drama entitled "The New Inn," there is a splendid analysis of this virtue of valor or courage, too long for quotation here, wherein he says: —

"It is the salt to other virtues  
That are unseasoned without it.  
Its scope is always honor and the public good:  
The fear to do base and unworthy things:  
If they be done to us, to suffer them."

Of this affinity of noblest courage with the highest sense of honor there is no finer declaration in later literature than in Wordsworth's poem entitled "Character of the Happy Warrior," with which no educated young man should be unacquainted.

Passing many things, I would say a few words concerning courtesy, that great word of behavior, as Spenser wrote:

"Which of all goodly manners is the ground,  
And root of civil conversation."

There may be some negligence among us in respect of this, but more deplorable would be a disposition to make the gentleman a creature of mere deportment. Manners, it should be remembered, are variable. When Touchstone (*As You Like It*) tells Corin that if he has never been at court he has never seen good manners, Corin replies that court manners are as ridiculous in the country as country behavior is at court, and instances the kissing of hands at court which would be an uncleanly courtesy among shepherds. The Japanese of to-day regard with veiled disgust what they consider the bad manners of the occidentals. Don Quixote, Sir Roger de Coverley, Colonel Newcome, and even Leather-Stocking, were gentlemen. Each had a becoming behavior, but a coördination of their manners would be impossible.

There shall come to your house and table, some day, one in coarse attire, somewhat uncouth, ignorant as yet of this or that conventional usage, eating with the assistance of his knife, or (as

I once observed) bravely treating the contents of a finger-bowl as beverage, of whom, when he shall have departed, you will say, in Dryden's words, "God Almighty's gentleman"! Such people put us to the test.

He did finely who, entertaining at his board an oriental guest, and observing some outlandish act on his part, gave silent signal to his friends that they with him should follow suit, and save the stranger from confusion.

Nevertheless one must recognize the importance of those good manners, and of that civil conversation of which Spenser says courtesy is the ground and root. They may be likened to the stamp of the mint which denotes the value of the gold nugget and facilitates its currency. A distinguished writer has recently said that to judge a gentleman by his dress, or by the society in which he moves, or by his accomplishments, is like judging a Christian by his creed, church affiliations, or outward acts. Very true, and nevertheless such things are of no inconsiderable importance. It will go hard with him, and justly, who in sublime indifference to dress, presumes to mingle in society wearing dressing-gown and slippers. One owes it both to himself and to the society he enters, to adjust himself to its established proprieties in so far as they are harmless.

This is that good taste which Lowell calls "the conscience of the mind." But for this grace of conformity or rather of congruity, social intercourse would resemble the motley entertainment described by Dickens, where all sang lustily together, but each one a different song. The kingdom of heaven is no respecter of persons. It is not fastidious. It welcomes all. It stands not on ceremonials. Nevertheless we have it on the highest authority, in the parable of the marriage-festival and wedding-garment, that one who accepts its invitation must also accept its requirements. The wedding-garment signifies something becoming to the Christian and possible for him, in default of which he is inexcusable. Is it any the less a symbol of something external which becomes the gentleman, and is not the parable, on the face of it, a depiction and condemnation of discourtesy in slipshod and slovenly negligence of proprieties, just as in its deeper meaning it depicts and condemns the greater sin of discourtesy in pre-



suming to enter the kingdom of heaven, indifferent to its righteousness?

One night at an European hotel an accident occurred and an alarm was given at which the inmates came hurriedly together into the court. "What is it?" inquired one of another near him. That other gave the inquirer a supercilious stare and summoned a servant to answer. "How was I to know," says the relator, "that he was a prince? He had not his crown and sceptre on." Most pertinent inquiry! How are we to know in similar circumstances that one is a gentleman, except by the crown and sceptre of his becoming behavior? That prince was one of the class described by Hawthorne as "Sunday gentlemen," by Thackeray as snobs.

Mr. Froude says of Carlyle, "He would not condescend to the conventional politenesses which remove the frictions between man and man." That was the trouble with Carlyle, first in thinking of his duty as a condescension, and then in refusing the condescension. He was deficient in gentleness, in courtesy, in kindness. He caused a lot of misery to himself and others. How otherwise with Emerson, whose life was a serene illustration, and whose essay is a classic exposition of this matter! "Good manners," he says, "are made up of petty sacrifices." The words remind us of those other in which St. Paul discloses the inmost secret of courtesy:—"Love doth not behave itself unbecomingly!" "Without love," said Thackeray, "I cannot fancy a gentleman!" Too little attention is paid to what may be called Jesus' ministry of social kindness, the refined manner of his intercourse with people in their homes, at their tables and festivities—all that charm of gentleness, simplicity, and grace which led Chaucer to describe him as "The curteis Lord Jesu Christ;" and Dekker, as "The first true gentleman that ever breathed."

Perhaps we have indirectly come near to the heart of this whole matter, in finding that the finest courtesy and best-becoming behavior spring from inward loving-kindness. Is not this what Ruskin means when, after a lot of unsatisfactory definitions, he sums up in saying, "gentlemanliness is only another word for intense humanity?"

So Thackeray says of Col. Newcome:—"Where did he learn

those fine manners which all of us who knew him admired in him?" And the answer, illuminative of our whole subject, is — "he had a natural simplicity, an habitual practice of kind and generous thoughts, and a pure mind."

Well says Emerson, "first the kind of man of whom that manner is the natural expression."

Certain it is that nothing else has contributed more to effect that extension of the sphere and that elevation of the idea of the gentleman, of which we have spoken, than the rise and prevalence of the spirit of loving-kindness which is naturally associated with purity of mind and simplicity of character.

The campaigns of centuries were necessary to make effectual the universal law of kindness, grounded in human brotherhood, which Christianity proclaimed. Gradually the old race and class feelings have yielded to the conviction and feeling of human-kinship: — that all are, as old Chaucer said, "of one fader and moder," of one blood, one body, one family, and members one of another. Out of that sense of human-kinship comes human-kindness with its larger and sweeter sympathies, with its Good-Samaritan catholicities, with its broader obligations, with its tenderer considerations, with its higher honor and nobler courage, with its better manners and completer courtesy, with every gentlemanly quality and virtue touched with grace.

Old types have dissolved in this feeling, only to reappear in more suitable forms. An ancient etiquette and courtliness, with costumes and ceremonials of civility, have vanished, but the gain in simplicity and purity of manners far exceeds all loss of picturesqueness. The virtues that once flourished only or noticeably within walled and sequestered gardens, domesticated and cultivated in Democracy, now flourish, together with others no less beautiful, in all fields and even along the common ways of human life, and the whole social atmosphere is sweet with their fragrance, the whole social life is the better for their abundance.

Having already alluded to St. Paul, let me say further, that no other man of history seems to me a completer embodiment of the virtues of the gentleman, than he. Courage, courtesy, kindness, honor, purity, patience, self-devotion — make out your list from a to z, and see whether and how they fit him. In bidding

us think upon whatever is true, honorable, just, pure, lovely, of good report and praiseworthy; in holding forth the prize to them who, by patient continuance in well doing, seek for honor and glory; in the practical counsels with which his letters close; in the immortal Hymn of Love; in his figure of the good soldier, animated by the spirit and clad in the armor of God, he teaches us more effectually than elsewhere we are taught, save in his own life and in that of his Master, what it is to be a Christian gentleman.

Mr. Ruskin has expressed the wish that a true order of nobility were instituted, in which young men and women should receive, at a given age, their title of gentlemen and gentlewomen, attainable only by probation and trial both of character and achievement, to be forfeited on conviction by their peers of any dishonorable act.

Did such an order of merit and distinction exist among us, it may be presumed that the young men about to graduate from this school of sacred learning, would be members of it, and entitled to receive its degree of honor. And yet, about to go forth into the world in the service of Jesus Christ, they require a peculiar equipment for that service which, in closing, I will endeavor to illustrate. Edmund Spenser, author of "*The Faerie Queene*," in a letter to Sir Walter Raleigh, said that his general intention in that poem was "to fashion a gentleman in virtuous and gentle discipline," and gave the following account of that gentleman's initiation:

To the Queen's annual festival came many youths in hope of assignment to high service, and among them one, less prepossessing in appearance, who took a modest position and quietly awaited his opportunity. Presently entered there the fair Lady Una, entreating of the Queen a Knight to avenge her of a wicked and formidable adversary. The youth so importuned for that appointment that he obtained it, on condition that he should put on the armor and take the weapons which Lady Una had brought — the same which St. Paul describes. Forthwith he put on that armor, and, behold, as invested with it, he seemed the goodliest figure of all that company, and well-pleasing in his Lady's sight.

This seems to me a fine illustration of the young minister's

inward and outward call to Christian service, of the implied condition of his appointment, and of the goodliness of his figure and the promise of his success in that holy investiture. So moved, led, called, and equipped, may the gentlemen of this graduating class, like that youth, go forth to the good, hard fight that awaits them, to acquit themselves, in all vicissitudes of service, like Christian gentlemen.

I never think of this matter without recalling a tender ballad by Thackeray, with one verse of which I shall put a pleasant end to your weariness:—

“Come wealth or want, come good or ill,  
Let young and old accept their part,  
And bow before the awful will,  
And bear it with an honest heart,  
Who misses, or who wins the prize;  
Go, lose or conquer, as you can,  
But if you fall, or if you rise,  
Be each, pray God, a gentleman!”

EDWIN POND PARKER.

*Hartford, Conn.*



## THE NEW THEOLOGY.

Sometimes a book with a bold title begins a real new movement of thought. This cannot be claimed for the work entitled *The New Theology*, by the Rev. Reginald J. Campbell of the City Temple, London. The movement with which the author identifies himself had already been familiar for about fifteen to twenty years. Various writers in England and America had been shouting the phrase to each other, like wanderers in a mist looking for the road homewards, to keep up each other's courage. Sometimes a book which professes to interpret a movement thoroughly, ends it. The real tendency latent in the premises from which it starts becomes revealed in the frank statement of conclusions which only the enemies had hitherto attributed to it. These inferences had oftentimes been denied; or they had been accepted with softening phrases and hazy modifications. Attempts had been made to retain the virtues of the old in the clothing of the new, to hallow with the sacred associations of long centuries and deep experience, assertions which could not have produced that experience nor glorified those centuries. But at last a zealous champion, more zealous than discreet, states the bare facts. He authoritatively, officially commits the whole "school" to its conclusions, or to the explicit statement of doctrines which had been involved in its characteristic method from the beginning of its story. Such a book will usually be found to end that particular phase of thought. For any man after that to wear that title, as this one of "*The New Theology*," is equivalent to avowing himself a follower, say, of Mr. Campbell. It will be hard indeed after that to say "I accept the New Theology, but not Mr. Campbell's," if the public of thoughtful men insists that Mr. Campbell has only stated clearly and frankly what others had apparently not thought through. Then the adventurous spirit of man will try some other way of retaining the ethical and æsthetic values of Christianity while rejecting its historical facts and its characteristic

doctrines. This I venture to think is going to be the chief function of Mr. Campbell's book. Signs are not wanting that already writers, who had triumphantly used the phrase "The New Theology" in expounding their own ideas of the immanence of God, are being driven back by Mr. Campbell's fearless exposition of his deductions from it, to make fresh connections with the Christian consciousness. And chiefly they are insisting and will insist that after all what constitutes Christianity is not so much any one movement of thought in any one time, but the permanent power which flows in upon human life from the person and work of our Lord Jesus Christ, through our faith in Him.

I. If, now, we ask ourselves what is the basis and what the method of the New Theology as Mr. Campbell would set it forth, we are answered frankly enough: "The New Theology is," he says, "an untrammelled return to the Christian sources in the light of modern thought. Its starting point is a re-emphasis of the Christian belief in the Divine immanence in the universe and in mankind." The whole book is at least an attempt to use that basis and to make the method suggested in those words effective. The use of this word "untrammelled" is curious, and arrests attention at the outset. For by "untrammelled" something else must be meant than a mere objective treatment of the "Christian sources," by which, I suppose, we must understand the earliest Christian documents. Those words "in the light of modern thought" are evidently to be the condition if not of our return to the sources, at least of the manner and the spoils with which we return from them. The doctrine of the Divine Immanence is the controlling principle. This is the spiritual magnet by which we are to draw from these sources what we may assert with confidence and believe with the soul. The materials which do not cling to our magnet belong to another world of thought, to another and not the modern mind. But the materials which do cling to that magnet, the truths which manifestly cohere with our idea of the Divine Immanence, these are truths on which we may fix our faith.

It is important to fasten our attention on this method. These are no passing words of our author's. They accurately describe

the method of the whole book. Mr. Campbell has been in the main true to them, except at certain important points, especially in reference to free will, and the person of Christ, where happily they are forgotten and the method is tacitly abandoned. Those are the moments when Mr. Campbell openly retains his Christian faith, as when he says: "Jesus is as much in the world as ever, and . . . His person is realized in the mystic union between Himself and those who know and love Him" (p. 69). But now as to the method itself, we must observe that it is avowedly and frankly a dogmatic method. It is the very opposite of the modern scientific method which proceeds upon a careful induction of historical facts, of concrete human experience. Mr. Campbell has adopted a definite philosophical position. He thinks it is impreguably established. He cannot imagine that the modern mind should ever lose it. This philosophical principle will henceforth dominate the thought of men as the laws of motion dominate the thinking of the physicist. As without these the investigator of the phenomena in rolling spheres and drifting sands cannot take one step or see one fact, so, for Mr. Campbell, it is henceforth impossible to think of God except as the immanent God and in terms of his immanence. His transcendence, as we shall see, is conceded, though only in a far-off and 'dim way, which makes it His remote concern alone. For us He is and can be only the immanent God, and we can only think of Him practically and therefore theologically as such.

Not only so, but it is a distinct form of the multiform doctrine of immanence about which Mr. Campbell has this sublime and portentous conviction. Affinities it may have and must have with other forms; but in our day it has been made convincing and even alluring by means of a metaphysic which many noble minds have elaborated and many have accepted. In this form, the so-called Neo-Hegelianism of the schools, it has convinced Mr. Campbell; and it is this which enables him to select what is true in the Christian sources and reject what is false.

This whole method is, I repeat, the well-known dogmatic form, the form which Kant hoped that he had killed in the end of the 18th century, and the form which some men of science imagined at the end of the 19th century that no intelligent man would

ever use again. There must be some truth and reality in it, I admit, just because it appears and reappears, subtle, persistent and irresistible. It must be that our minds are constructed to think deductively as well as inductively, to guide our search for truth, among the endless single facts of the universe, by means of clues or ultimate principles which we may and must employ with confidence, or cease to think at all. But in nothing does a man's real power and insight appear more certainly than in the selection and application of these principles. Mr. Campbell has chosen to risk all, his reputation as a thinker and his power as a Christian minister, on the determination to use the idea of the Divine Immanence, as he understands it, as the one sole principle for determining truth throughout the whole range of Christian doctrine. And thus he becomes a sheer dogmatist of the old type. His principle is only a half truth and its application is, therefore, full of arbitrariness. He leaves out what that truth does not directly yield or what, in his eyes at least, does not consist with it. Facts of the Christian consciousness which are as old as the apostolic experience and as persistent as the church itself, are dropped as into a well of darkness because they cannot obviously be derived from, or thoroughly reconciled with, a particular theory of the Divine Immanence. Problems as complex as the relations of human and divine will, as tortuous as our experience of sin, as awful as the Atonement of Christ for the sins of the world, become as simple, as straight, as obvious as a pike-staff. One wonders not only why God has been "greatly bothered," to use the elegant phrase of our author, about human conduct, but why the mightiest intellects of history have missed the mark so completely when it stands there so plain, so inevitable as Mr. Campbell makes it.

II. If now we ask ourselves what this doctrine of Divine Immanence is, on which these great issues depend, we must quote two important passages that we may have it in Mr. Campbell's own words:—

"Whatever distinctions of being there may be within the universe it is surely clear that they must all be transcended and



comprehended within infinity. There cannot be two infinities, nor can there be an infinite and also a finite beyond it."

"To all eternity God is what He is and never can be other, but it will take Him to all eternity to live out all that He is. In order to manifest even to Himself the possibilities of His being God must limit that being. There is no other way in which the fullest self-realization can be attained. Thus we get two modes of God,—the infinite, perfect, unconditioned, primordial being; and the finite, imperfect, conditioned, and limited being of which we are ourselves expressions. And yet these two are one, and the former is the guarantee that the latter shall not fail in the purpose for which it became limited."

Now anyone who has read at all in the philosophy of the last twenty-five years will understand what Mr. Campbell is trying to say in these remarkable utterances. But I wonder what the late John Caird of Glasgow, or T. H. Green of Oxford, or Mr. Edward Caird, would say to these efforts to translate their powerful and impressive teaching for the public mind. The simple fact is that the one group of adjectives which Mr. Campbell uses—"the infinite, perfect, unconditioned, primordial being"—shows that he has not mastered the system of thought, the Neo-Hegelianism of which he professes himself to be a convinced disciple, and from which he derives his New Theology. That system is well worth mastering. The doctrine that our minds are organically connected with the mind of God, that the eternal and universal consciousness itself operates in us as conscious beings, has been worked out in a great variety of forms by such men as I have named, as well as by Professor Royce. To say that these thinkers have finally established this attractive position, to insist that henceforth no other doctrine of the relations of the divine to the human mind can be accepted as reasonable, that this is the permanent basis for all further advance would be saying far more than the state of philosophic thought today in Europe or America will justify. The doctrine itself is variously stated amid many differences of opinion, even by those who defend it; and it is hotly disputed by a very large number of men whose position is not in the least due to theological influences or predilection for orthodox Christianity, on purely philosophic grounds. It is, to say the least, therefore, a

dangerous thing, even when a man has thoroughly thought his way into the history and nature of this system or group of systems called "absolute idealism," to stake his entire conception of Christian theology upon that particular phase of idealism which he has adopted. In that case, I must once more insist, the theologian has entered upon a method which is as dogmatic even as Calvinism.

But let us come closer to Mr. Campbell's own expressions. The first fact that confronts us is that our author has a love for the use of the word "infinite" as a noun. He says, "There cannot be two infinities." So are we accustomed to hear in modern philosophy of the absolute, the unconditioned, the eternal, and so forth. This, of course is a most subtle form of ancient realism revived unconsciously since Kant; whose philosophy, though he himself thought it had killed realism for ever, as a matter of fact gave it new life in a most unexpected way. One has only to read Mansel's famous Bampton Lectures and their issue in Herbert Spencer, and then turn to Mr. Bradley's portentous discussion of his "absolute," to see that the use of adjectives or adverbs as nouns is a useful literary method which has allured men to superstition. To a Theist, a man who believes in a personal God, there is no such thing as "the infinite," "the absolute," or "the eternal." These words stand for qualities or conditions under which he conceives of the living one. God is in his qualities infinite — infinitely wise and holy and powerful. He is, in the conditions of His being, eternal and absolute — that is, self-caused, self-conscious, and self-determining. When we see this we may agree with Mr. Campbell that there is only one "infinite," but that means that there is only one being with many infinite attributes; and we had better keep as close to that mode of expression as we can, lest we too hypostatize our abstractions and lapse into the sin of realism.

I trust that it may not seem hypercritical to show how little Mr. Campbell is master of his own method of thought by pointing out that he who said, "There cannot be two infinities," and again, that the second mode of God is "the finite, imperfect, conditioned, and limited being of which we are ourselves expressions," says a few pages further on: "The real universe (the expression

of God) must be infinitely greater and more complex than the one which is apparent to our physical senses . . . but that universe exists now; it is around us and within us; it is God's thought about Himself, infinite and eternal" (p. 27); from which one would draw the natural deduction that after all there are two infinities, the primordial God and the universe—although Mr. Campbell calls the latter in one sentence finite and in another infinite.

When we come to consider Mr. Campbell's doctrine of man, we find again the same inability to avoid self contradiction. In one place, speaking of the future, he says: "I shall not cease to be I, nor you to be you; but there must be a region of experience where we shall find that you and I are one" (p. 33), and a little later he says, "I hold that when our finite consciousness ceases to be finite there will be no distinction whatever between ourselves and God's." And yet he goes on to deny that there is any obliteration of personality, and says, "No form of self-consciousness can ever perish. It completes itself in becoming infinite, but it cannot be destroyed" (p. 42). The confusion here is itself infinite. Evidently we shall cease to be finite, and *all distinction between our consciousness and God's is to be abolished*; and yet our own personality is not to be obliterated.

The fact is that Mr. Campbell, in common with many who have occupied a similar position, has perplexed himself and us with his failure to discriminate between ontology and ethics, between the doctrine of being and the doctrine of doing, between the notions of an identity of nature among personal beings, and the harmonious relations of the same personal beings. To be in harmony with God, to be morally at one with Him, to realize my dependence upon Him and to receive all the glory and force of His grace, and even of His indwelling Spirit, is not only not to reduce my difference from Him as a self-conscious being, but is, on the contrary, to deepen and fulfil it. Self-consciousness is not weakened, but emphasized and developed by moral union with God. Individuality is not absorbed but created by a free dependence upon Him. Paul was never more really Paul, never further from losing all distinction between himself and the being of God, than when he said: "I live, yet not I but Christ liveth in me."

The energies characteristic of a distinctive personality are multiplied and not diminished by that healthy mysticism which belongs to the evangelical faith and separates it from the blind mysticism of the Orient. In the latter personality is felt to be the disease, the disaster of being. To get rid of it, to be absorbed again in the All, to lose this horrid self finally and forever, is the cry of the souls that have learned despair, that have been crushed by the resistless sway of evil and the awful night of guilt. But where the hope of pardon reigns, where the conscious faith in a personal Father controls thought and action, where a Redeemer who is the very God stands before us and offers to enter the shrine of self, to purify the fountains of conscious life, there a new sense of joy in personal existence, in personal action, in personal immortality, even in an eternal difference from God, realized in an eternal harmony with God, is achieved.

III. There are two points at which the New Theology may be tested with considerable confidence; for as men think there, they will think in other parts of their system, and so will reveal the quality of their relation to Christianity. These are the doctrines of sin and of the person of Christ.

I. It is interesting to find that Mr. Campbell steadily avows himself a supporter of the theory of free will. He avows that in logic he can find no place for it. But our consciousness of freedom is too clear, too constant, too powerful in moulding our social as well as our religious life to allow of its denial by him. Hence he does not ignore the fact of our responsibility, nor the fact of sin. But since he must develop his doctrine of sin in harmony with his own theory of the Divine Immanence, he finds himself in the following position: (1) Evil is a negative, not a positive term (p. 43). (2) Sin is selfishness, or self love. "The desire for gratification at someone else's cost, or at the cost of the common life is the root principle of sin" (p. 144). But that is certainly not negative! (3) "The coming of a finite creature into being is itself of the nature of a fall, or coming down from perfection to imperfection" (p. 66). This apparently must mean that it is God who has fallen! (4) "Life is God, and there is no life which is not God." In view of this statement Mr. Campbell



has the courage to tell us that "even sinful life is a quest for God, although it does not know itself to be such, for in seeking life saint and sinner alike are seeking God, the all-embracing life." I need not record here the words which have been so much commented upon in which our author goes even to the length of saying that the debauché in his orgies is unconsciously seeking God. That conclusion would have made most men pause and ask themselves frankly, where lay the fallacy of their reasoning. For fallacy there must be, most men would most certainly assert, unless they were either dead to moral issues or had become the slaves of a rigid logical system. We have examples enough, sad and tragic, of the former situation even among writers of our own day; and the supreme instance of the latter is to be found, of course, in Spinoza. Now Mr. Campbell is by no means dead to moral issues, and his system is not a complete impersonal pantheism of the Spinozistic type. His thought at this point is simply that of a mind which catches at effective statements, which seizes for public purposes upon telling situations in current thought, and procures from them a dramatic moment in pulpit oratory. He has got hold of the now familiar psychological doctrine that every man in every deliberate action is seeking what he conceives to be some form of good, that the drunkard rejoices in a certain elation or expansion of self, that vice is a form of self-expression which turns a natural appetite into an exaggeration; but by what trick of mind can it be said that the sinner in his sin is seeking God? Simply by calling God, not the personal law-giver, the judge, who stands over against our moral self, but "the life which is in all men." This life is seeking self-expression in the actions of human beings, and each human will is implicitly striving to fulfil the purpose of that universal life. But observe that we have thus reduced God once more to a neuter term. That is to say, a man can only think that sin is a quest for God, when he has ceased to think of God in terms of personality.

2. A similar criticism can be made of Mr. Campbell's doctrine of the person of our Lord Jesus Christ. Our author still avows his deep faith in Christ. In Him, as nowhere else, God is manifest, and the whole tenderness and holiness of the divine offers and commends itself to us. Of sincerity and enthusiasm in the

writer at this point there can be no question. But we are not concerned so much with his private sentiments which may be wholly admirable. We are concerned with that theology, that explanation of his sentiments, through which he both seeks to justify them and to awaken them, as a Christian teacher must endeavor to do, in the hearts and lives of other men. Can his theology explain his worship of Jesus Christ? It seeks the pre-eminence of Jesus in this, that in Him there was realized more completely than in any other man that same principle of the divine life which is human nature, and which must come to full expression in us all if we are to reach our true destiny. "General Booth is divine in so far as this (the principle that "God is love") is the governing principle of his life. Jesus was divine simply and solely because his life was never governed by any other principle" (p. 75). "The eternal Son or Christ of God" is a phrase by which our author describes that divine principle which is already incarnate in us all. Therefore he says "it is quite a false idea to think of Jesus and no one else as the Son of God incarnate" (p. 106). Hence it is true that General Booth is a Christ; and by this we are to mean that he is not merely another Christ like Jesus, but that he is the very same Christ that Jesus was, in a later and less complete manifestation of the same divine principle.

Now quite evidently we are again dealing at this point with a confusion. The glimpses of truth which shine in these statements are mixed and distorted with crossing shadows of fallacy. The secret is again to be found in the fact that Mr. Campbell submits himself wholly to the notion that the divine is an impersonal element underlying and expressing itself through the evolution of nature and of our human selves. Even that term "eternal Son or Christ of God" does not describe a conscious being distinct from us, but an indwelling element of our very nature, the point of organic connection between us and the indwelling God.

Ultimately, then, it is plain that at every point the so-called New Theology derives its peculiar departures from orthodox Christianity through its failure to grasp firmly and to use thoroughly the supreme category of personality. It is a dogmatic theology in the old and evil sense of that word, because it makes

an imperfectly apprehended principle the key to all the actual experiences of the church, and because it tries not merely in dens and studies but in the open air and the fields of life to make its conclusions effective. The cure is to be found not by any means in the denial of the great and precious doctrine of the Divine Immanence. No one who believes in the Holy Spirit can dare to minimize that grand conception. The cure is to be found in a much deeper treatment of the doctrine of the divine personality and the relation of the human personality to the divine.

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## THE EVANGELIZATION OF NON-ENGLISH SPEAKING IMMIGRANTS

### OUTLINE OF THE PROBLEMS AND PRINCIPLES INVOLVED

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*Interest in the Theme.* The question of the immigrant is one with which to conjure just now. After having been suffered to come and go very quietly for a long time, the immigrant suddenly finds that he stands in the limelight. The evangelical churches have achieved what the language of the Great Awakening called a "concern" for the foreigner.

In this fact lies cause for abundant gratitude. On the other hand, there is a certain tendency to let this interest become a kind of fad. At the outset let it be shown that this is no sentimental concern, no temporary interest. It means serious, self-sacrificing, and persistent effort. We cannot play with it; we must not make it a fad. It involves the thorough devotion of every power we possess. Let no person who is not prepared to toil and be patient begin to give attention to the problem of the foreign among us.

*The Changed Character of Recent Immigration.* So far as it concerns the evangelical churches, the most significant item regarding immigration today has to do with its changed character. In quality the former stream was Celtic and Teutonic primarily. The Irish Roman Catholic was zealously and persistently religious and loyal to the church of his childhood. The Swedes and Germans were prevailingly Protestant. Now the conditions are entirely changed: the majority of our immigrants are Latins, Slavs, and Jews. They represent in general the elements least subject to the influence of Christianity in its evangelical forms. The Jews are intensely antagonistic, naturally, to the Christian influence. The other factors in recent immigration represent either a mediæval type of Christian organization or they have drifted far from the Church into infidelity and atheism. Therefore the new problem is intensely difficult of solution.



The task of the missionary societies heretofore has been primarily to find leaders for churches which have been quite easily gathered from immigrants who were Protestant free churchmen. Therefore the problem has not been very difficult. With the new immigration it is quite different. The gospel as preached and practiced in the free church order is something of which the Italian or Slav knows almost nothing; nominally Christian, they are really mediæval in their ideas of what Christianity is. The doctrine of justification by faith and the idea of salvation by grace are almost unknown to the vast majority of them; yet many of them are loyal to their church order with a passion which is as strange to us as our conception of Christianity is foreign to them.

The methods with which we have worked in the last generation will not answer with the new problem. We must go more fundamentally into the matter. We must sacrifice far more for the work and we must be prepared to exercise greater patience than we have ever done before.

*The New New England.* We are beginning to feel the pressure of these new conditions in New England almost more than in any other section of the country. This is because the change in ratio between the native stock and the children of foreign-born parents is so great here. In New Britain, for example, almost four out of five inhabitants are children of foreign-born parents. The immigrants are not merely massed in the factory towns, but they are spreading into the country and taking possession of the small farms where their industry is, perhaps, to do for the new world what peasant labor has done for Europe.

New England has become in many ways the most intensely home missionary ground in the country and we must reckon with this when we come to estimate the amount of effort which must be expended in evangelization by the national missionary societies and by our city organizations. The appeal of the dugout and the sod house, of the mountain-white, the negro, and the Indian, must still be made to New England and it has not lost its validity or its romance. The appeal of the stranger within our gates must be brought home to New England with a new intensity and we must engage seriously and devotedly with the new task in the states of the Puritans.

*The Extent of the Problem.* We are not concerned with an easy or superficial problem. It is as broad as the whole area of life. Education, Economics, Sociology, Politics, and Religion are all involved in the assimilation of the non-English speaking immigrant. Religious work is conditioned by mental alertness, industrial efficiency, moral integrity, social adaptation. The whole man is to be Americanized and so every department of his life is involved in the process. Therefore, instead of being a simple matter of preaching the Gospel to men and women of a pretty even type of mind and character, the problem to which we are addressing ourselves involves the most detailed and thorough knowledge of the whole field of the life of these people.

Take, for example, the industrial conditions among the Persians. They are migratory and, not having been trained to constant and serious application to labor, they find it difficult to work steadily in one place. Religious work among them is thus radically influenced by industrial conditions. This only illustrates the extensive social import of the problem.

*What is Evangelization?* Specifically we mean by evangelization the same thing that was meant by it in the age of the Apostles: a living Christ as Saviour and Lord must be presented by preaching and by the daily witness of His disciples to men and women whose conception of salvation is that it is wrought primarily through the offices of the Church.

For the Chinese coming out of pure heathenism, for the Armenian emerging from the darkness of Gregorian formalism, and for the Roman Catholic groping through the twilight of ecclesiastical despotism the same thing is vitally necessary, that is, the preaching of the gospel of salvation by faith in Christ.

Not only must this gospel be preached, but those who accept its offer and its claims must be given opportunity to practice it in fellowship and under the sanction of mutual encouragement. Therefore churches must be created or those who find the truth in Christ must be built into the structure of our own churches already organized.

*Is there Hope in the Roman Catholic Church?* We are frequently met by the argument that the Italian, for example, is already a Christian, finding in his native church all the necessary

means of salvation. Even if this were not strictly the case, it is sometimes added, the Roman Catholic Church, particularly in America, is moving so swiftly toward rejuvenation that the evangelicals ought to keep hands off in this matter. Sometimes we are assured that there is reasonable hope that the Church of Rome will break from its bondage to the see of Rome sufficiently to serve the needs of a united Christendom. That there are many forces at work to this end in the Roman Catholic Church is undoubtedly true. That there is any hope for the solution of our problem through a reformation of the Roman Catholic church seems only an idle dream. In spite of what good men look forward to with eager eyes there is no reasonable expectation that their dreams will come true. The simple gospel will be preached and practiced not through the reformation of the old order but by the activity of the free evangelical churches.

I have no desire to underestimate the genuineness and power of the Christians in the Roman Catholic order, or of that ancient Church; but the lesson of history is too plain for one who reads it to await the solution of our problem from those securely-tied hands.

*Concerning Proselyting.* At this point it is fitting that we take up that grave fear felt by many broad-minded and sympathetic persons, that we will become guilty of the black art of proselyting. It is said to us repeatedly, for example, "The Italians are Christians; why should there be any effort made to disturb them in their ancient faith?"

Before answering the question it is well to notice with what grim determination the Roman Catholic church holds its missions for non-catholics; the Paulist fathers have a holy zeal for this work; the missions are openly advertised and the converts from Protestantism become the subject of congratulation if not of boasting in the Roman Catholic press. I honor the Roman Catholic church for doing this; it is consistent with their doctrine *extra ecclesiam nulla salus*. How could they be consistent and not do this?

It is time the Protestant churches recovered from their over-refinement of sentiment and fear, and rallied loyally to their great doctrine of justification by faith in a living Saviour. We are com-

missioned to preach this doctrine and to help those who accept it as they strive to realize its fruit in their daily life. We all believe that there are many evangelical Christians in the Roman Catholic church. Our problem is not with them. They will not be alienated by hearing the preaching of the gospel. Our purpose is not to make Protestants out of Roman Catholics; our mission is to preach the gospel. I would not for one moment deliberately attempt to disturb a person or a family who is loyal to the church of Rome and finds real help for the soul in that communion. On the other hand the vast majority of the Italians are really Roman Catholic only in name. The men have drifted away from the church so far as attendance upon it is concerned, and it has precious little power in shaping their daily lives or character. I feel that we need have no hesitation in preaching the gospel positively wherever we can get a hearing. It will not make a true Roman Catholic less a Christian and the Roman Catholic who is not a Christian is a heathen to whom we must preach the gospel. There is a lot of silly sentiment about proselyting which is nothing more than a cover for cowardice.

*The Problem of Leaders.* The first problem presented to the English speaking pastor and church as it attempts to work with immigrants who do not speak English is that of a leader speaking the language of the people. A preacher or interpreter is absolutely necessary. At this point the evangelical churches meet an almost supreme difficulty which has been overcome with far-sighted statesmanship by the Roman Catholic church. For example, Bishop Tierney can send to almost any place in Connecticut a young American priest who has studied in the country and speaks the language of any group of immigrants to whom it is desirable that service in their own language shall be rendered. The advantage of this is immeasurable. It shows also the wisdom and resource of the Roman Catholic church.

On the other hand, we are compelled for the most part to rely upon the service of immigrants who have, generally, been converted to evangelical Christianity in this country and who must bear a certain stigma and meet a certain prejudice on the part of their countrymen arising from the fact that they have broken with the church order of their native country. The aspersion



will be cast upon them that they have made this change for social or financial reasons. As a rule also these workers have not been thoroughly trained and are not very well equipped for work. I do not mean to underestimate or speak lightly of the native workers who are toiling for the gospel in New England; but the facts are known to every worker.

Our next step forward in this foreign work is the task of raising up leaders from among our native-born evangelical Christians. The state of Connecticut could be aided in its Italian work supremely if we had one or more American young men, with college and seminary training, who had pursued post-graduate study in Italy with the Waldensians and could speak Italian. I firmly believe that this need points out the best use which could be made of Seminary fellowships, at least for one-half of the time. We send men to Europe to study Semitic languages and history. I revere these academic disciplines and appreciate their limited value. The new day gives us new duties, however. It is just now more important that Hartford Fellows should study the living language of men living in America and prepare themselves to do heroic and precious service in New England for the next forty years with the product of their study in Hungary and Italy and Bohemia. I feel this matter very keenly, for I know what vital service to the Kingdom of God could be rendered to-day by such a man speaking Italian,—a man American-born, bearing no stigma of apostasy, trained in our best schools. The one thing that is necessary just now for the equipment of the work of evangelization which we are attempting is such trained leadership as this. I believe the seminaries are endowed sufficiently to furnish men of this kind. We shall not proceed with any degree of statesmanship in the problem until we train such leaders.

*Lay Workers.* Another problem is that arising from the need of teachers and leaders of the mission work.

For example, there is likely to be objection on the ground that young women ought not to be permitted to teach classes of men, and that especially in the Chinese Sunday-school, where individual work is required, the employment of young women teachers is extremely hazardous.

Theoretically this may be so, but practically I doubt if there ever has been a real case of abuse of courtesy where young women have taught classes or engaged in any of the work of an evangelical mission. Foreign-speaking men have been courteous, grateful and considerate of their teachers so far as my experience has gone.

It is more difficult to secure competent men to carry on such work as can be done by English-speaking laymen. It requires real love for others and genuine sacrifice of time and strength to do such work, and, in too many of our churches, the men are more ready to give their money and thereby do mission work through delegated service than they are to bear a hand personally in the enterprise that is at their own door. This work appeals to men if it is undertaken in a business-like way. It is a fine test of our laymen in point of consecration to the Kingdom of God. It cannot be done unless they answer the call generally and heartily.

*The Problem of Place.* It might seem the simplest thing in the world to care for this kind of mission work. We have beautiful church buildings. They have become so well equipped from kitchen to memorial windows that we call them by the apt industrial term, "plants." We must also remember that we cross the ocean to admire the cathedrals, beside which our costliest churches are small and cheap, the very cathedrals in which the humblest Italian ditch-digger was free to kneel and pray.

When it comes to housing a mission for these people, however, you discover at once that in the majority of our churches there is considerable reluctance in the matter, if not open opposition. Orientals and Italians are not odorous, with the pure American blend, and swift rumor runneth that there is danger bacterial and otherwise in sharing our sanctuary with them. So opposition must be expected. This kind of work involves sharing our pews, our churches, and being neighborly at close quarters. It does not consist in giving a contribution which pays a part of the salary of someone who goes to the Orientals for us; it means sitting beside one another, breathing the same air and singing the same songs.

Our churches must be thrown open to a new and larger use. It will soil a few carpets. It will burn some gas. It will make

the janitor's problem a little heavier. And somebody will not like it. We must simply realize what our buildings are for, what a church structure is intended to do. This work is a vital part of the activity of the Kingdom of God in New England. Even if somebody's feelings are hurt, the work must be done.

*Rewards and Satisfaction.* The work is not summed up or dismissed in problems or general principles. I am learning the joy of it as I experience the love, the gratitude and the loyalty of these new comers. Many an incident I could tell that would show how the apostolic method of loving service wins men and women and little children to Christ. It is all reduced at the last analysis to the one word *love*. This solves the problems, lightens the burdens and points the way to new and better methods of work. We simply must love our Master and love these men and women enough to bring them together by our friendship, preaching, and example. There is no new method; it is only necessary to repeat the old, old method of Jesus and the apostles. New England has all the external conditions of Pentecost; it is for us to furnish the inner preparation that will make possible the descent of the Spirit in power upon us.

OZORA STEARNS DAVIS.

*New Britain, Conn.*

## In the Book-World

*The Book of the Prophet Jeremiah*, by Prof. S. R. Driver is not a commentary, but is a revised translation with brief introduction and a few explanatory foot notes. A large part of the material has already appeared in the *Expositor* during the years 1902 and 1904. It is worth while, however, to have these articles brought together and published in book form. Doctor Driver feels that existing translations of Jeremiah are inadequate and that a number of the more recent versions offend good taste in their undignified use of colloquial modern English. His aim is to produce a version which shall be idiomatic and dignified, and at the same time accurate and clear. For the sake of idiom and dignity he adheres as closely as possible to the language of the Authorized Version, but for the sake of accuracy and clearness he makes many modifications. In all of these, however, he strives to retain the language of the old English version. In many cases the translation is based upon a revision of the text. The material is given in the same order in which it is found in the Massoretic text and is divided up into paragraphs and sections in accordance with the sense. Each paragraph is prefaced with a brief summary of its contents. It is thus easy to follow the main outline of the prophet's argument. Quotation marks are freely used to indicate the words of different speakers, and passages that are clearly poetic are printed in poetic form.

It seems rather a pity that the author has not rearranged the material in chronological order. The book would be much more intelligible if one could trace Jeremiah's thought in its historical development from the beginning to the end of his long ministry. The date of most of the oracles is so clear that a rearrangement of this sort is easier than in the case of most of the other prophets. For one who wishes to read the book as it now stands in the Hebrew Bible, an index might have been provided that would have removed the difficulty, but for the student of history the chronological arrangement would have been greatly preferable. Doctor Driver himself is anxious to point out the historical relations of the different portions of the book, and gives the date of each section so carefully, that it seems strange that he should have surrendered the advantage that would have come from the rearrangement of the prophecies in accordance with his historical criticism. The introduction discusses the life and prophecies of Jeremiah in chronological order and makes it possible for the reader to rearrange the material for himself. It would have been useful, however, to have given at least a chronological table in which one might see the prophecies rearranged in their historical sequence.



The translation is just such a clear and scholarly piece of work as we should expect from Professor Driver's hand. The shades of meaning in the Hebrew are brought out with admirable precision, and the use of the tenses is exhibited in a way that is found in no other English version. It preserves all the dignity and beauty of the old English translation, but eliminates a number of its glaring defects. The work of revision is much more thorough-going than that of the Revised Version, and in every respect this translation is superior to that of the revisers. As one reads it, one wishes that the whole Old Testament could be translated by such a master hand, and that such a version might find its way into general use in the churches. In comparison with such a really scholarly translation the Revised Version with its timid compromises and unsatisfactory treatment of textual difficulties makes but a poor showing.

The introduction to the book is very brief and adds nothing to what the author has already written in his "Introduction to the Old Testament." It is perhaps, however, all that the non-professional reader needs. One wishes that the author had given a reconsideration to the matter of Old Testament chronology before assigning the dates that he has done. The Babylonian system of counting the first year of a king's reign as beginning with the first new year after he came to the throne, which is the system followed by the compilers of the Book of Jeremiah, was almost certainly not the system followed by the ancient Hebrew records that underlie the Book of Kings. They counted the first year of a king's reign as dating from the time that he came to the throne, and thus it happened that the last year of one king's reign and the first year of his successor corresponded with the same calendar year. In order to get the true dates of the kings of Judah we must, therefore, subtract one from the sum total of each reign as it is given in the Book of Kings. This simple process brings the figures of the Book of Kings into harmony with the Assyro-Babylonian data as no other hypothesis does. Failure to recognize this fact has led Driver to give all the dates of Jeremiah's oracles a year or two earlier than they should be, and thus to throw the prophecies out of their true historical perspective. This, however, is a small matter and in general this volume may be recommended to the lover of literature as a delightful presentation of the thought of one of the greatest of the Hebrew prophets, and to the student of the Old Testament as a valuable aid in the study of the Book of Jeremiah. (Imported by Scribner, pp. 382. \$1.50.)

L. B. P.

Prof. Ambrose White Vernon, in his little book, *The Religious Value of the Old Testament* has stated his views on this timely subject in a way that will be sure to awaken interest, even if they do not command assent. Prof. Vernon is thoroughly 'modern' in his attitude to the O. T., of this there can be no doubt. In a frank manner he gives his reasons why he can no longer accept the older view of the religious value of the O. T. The two main positive elements of the older view were, according to Prof. Vernon, the idea that the O. T. establishes the existence of God and the divinity of Christ and that it gives infallible direction to the believer. It may be questioned whether full justice is done to the faith

of our fathers in this formulation of the modern writer. Prof. Vernon also finds the older view defective in its failure to apprehend the real character of the O. T. religion, in its tendency to externalize religion and in its begetting a trivial conception of God. Having thus described the older view, it was not a difficult task for the writer to show its untenableness, which he does in vigorous, sometimes sarcastic, terms. We fear that in places the statements are unduly severe and even unjust. Against the defective older view Prof. Vernon sets the modern view as both truer and of far greater value to the highest religious interests of man. The modern scholar values the O. T., we are told, because it presents character supremely worthy of reverence, because it records the discovery of our fundamental religious truths and because it is essential to a correct apprehension of Jesus Christ. There is much food for thought in this little book. In essentials, it fairly represents the views of modern scholarship. In details many things in it might have been presented in a way less likely to give offense or pain. This is especially true of the first three chapters. It is a book that may be read with interest and profit, although all it says cannot be endorsed without qualification. (Crowell & Co., pp. 81. 90c.)

E. E. N.

A number of years ago, before Biblical criticism had established the fact of the Maccabæan date of the Book of Daniel and of certain of the Psalms, the late date of Joel and other prophetic oracles, and of the Chronicles, Ezra and Nehemiah, it was natural to speak of the "four centuries between Malachi and Christ" as indicating a real period of four centuries of silence between the O. T. and N. T. But it strikes one as somewhat peculiar to find a modern writer who accepts the above mentioned results of critical study, at least in part, giving to a book the title *Between the Testaments* or *Intertestamental History*, when that book relates to those four centuries of which at least two are not "between the Testaments" at all. This is, however, just what Dr. Gregg has done. As to the book itself, we do not know exactly how to take it. For what class of readers was it written? It abounds in exclamation points and exhortations to "listen!" as though a most marvellous and hitherto unheard of story were being told. Yet the facts given are simple commonplace historical facts that are well known and have been told over and over again. One serious criticism must be made on this book and that is that it utterly fails to give the reader an adequate or even correct delineation of this so-called 'Intertestamental' period. (Funk & Wagnalls Co., pp. 124. 75c.)

E. E. N.

Mr. W. C. Allen, author of the *Commentary on Matthew* in the International Critical Series has, with rare frankness, taken the reader into his confidence in the pages which he has devoted to his preparatory note.

He has described in detail the qualifications which, to his mind, a commentator ought to possess if he would produce an effective piece of work, disclaiming, at least in full, their possession by himself. He has disclosed the faulty method followed in the commentaries of the past, contrasted with the scientific method of today, and has confessed to the limitations of the method pursued by himself.

The reader is thus prepared for what is to be placed before him in the expository portion of the book. He is not to expect a critical apparatus for the text, with a discussion of the relative value of the variant readings. The text is in large part assumed by the author as the accepted result of technical scholarship. Nor is he to expect a literary analysis of the narrative sources with a discussion of the relative primacy of the record. The relation of the Gospel in general as secondary to the Gospel of Mark and primary to the Gospel of Luke the author accepts as assured by criticism. Finally he is not to expect an historical synthesis of the textual and literary results in a presentation of the words and acts of Christ, with a discussion of what may be relied upon as historically genuine and real. This is laid aside by the author as the historian's work to be taken up after the work of the commentator is completed. What he is to expect is a consideration of the contents of the Gospel from the standpoint simply of the Evangelist-Editor himself and the readers for whom his Gospel was written.

Naturally the work of the critic, the historian and the commentator cannot be kept absolutely separate. This the author confesses and prepares the reader to find these other fields at times invaded in the expository pages. At the same time his main purpose is not critically to investigate the material which the Gospel presents, but exegetically to interpret it in the meaning which it had to the Evangelist and which he intended it should have to his readers.

We question seriously whether this is the method which should be pursued. One may be disposed possibly to look upon it favorably in the exegesis of the Epistles, where the attempt to secure the historical sense of the words as the writer meant them alone secures genuine material for theology and saves doctrinal discussion by the way. Yet even in the Epistles the writer's meaning cannot be divorced from the surroundings in which they were written. Paul's meaning in the last four chapters of II Corinthians is largely dependent upon the question whether these chapters belong to a letter written before the first nine chapters or not. Much more is this true in the Gospels, — especially the Synoptic Gospels where one is dealing with documents which profess to give historical material and are interrelated in literary dependence. It is essential that the student should know whether the incident or the teaching belongs genuinely to the history which is being given or not.

Take for example the discussion between Jesus and John at the baptism (Mt. 3:15). If this never took place, its interpolation in the narrative meant simply an effort on the part of the Evangelist, in his editorial capacity, to explain the baptism as related to the sinlessness of Jesus. If it did take place, the recording of it meant to the Evangelist, as a historian, that Jesus sought thus to interpret his baptism as it stood related to his Messianic consciousness. The student of the Gospel has a right to know the historical relation of this verse to the rest of the narrative.

Now, as a matter of fact, the author admits this right not only here, but throughout the Gospel; for by a scheme of marginal lettering he has designated the literary source of every passage of the narrative from the first chapter to the last, and has assigned this passage to editorial inter-



polation. As such an interpolation the author interprets it in the sense above indicated,—as an attempt to explain why the Messiah should need to be baptized.

It would seem, therefore, that the author had not only generally, through his literary assignment of the passages, but specifically, in his literary interpretation of this passage, abandoned his method.

But if the method be abandoned here, why is it not abandoned consistently throughout the commentary? Why, for example, should not the significant contrast of Mt. 3:2f to Mk. 1:4 be discussed not only as to what the Evangelist believed the content of the Baptist's preaching to be, but as to what that content actually was? Why should not the lack of adjustment to the sequence of thought in the context which is displayed by 12:27f or the peculiar character of the contents of 25:31-46 be considered from the point of view not only as to whether the Evangelist thought it part of the incident and its teaching, but as to whether it actually was such a part?

It is no answer to this to say that in the introduction to the *Commentary* the author has given a full discussion of the sources of the Gospel, showing not only the primary character of Mark and the dependence of Matthew and Luke on an additional source to Mark, but also of the clearly edited condition of Matthew in its present form; for this makes only the more necessary that the student should have discussed for him in the *Commentary* whether the passage he is studying comes from the Evangelist as an editor or as a historian, and if from him as a historian whether it comes with justice to the literary facts in the case. If the purpose of the author is to give the simple interpretation of the passage from the standpoint of the Evangelist and his readers, we must at least know whether the Evangelist considered the passage as part of the incident or the teaching, or deliberately grouped it there from some other place in the ministry, or consciously interpolated it into the narrative from outside.

The author's statement in the preface (p. ix) that "Considerations as to the historical character of the incidents which the Gospel records have for the most part been carefully avoided; and no attempt has been made to discuss the question whether the teaching here put into the mouth of Christ was as a matter of fact taught by Him," is a clear shirking of scholarly duty. He has no right to ignore these points, and, in proportion as he does, the student of the Gospel will turn away from his *Commentary* with well-grounded disappointment and discouragement of mind. It is no interpreting of the Bible to ignore the literary and historical facts which it presents.

At the end of the *Commentary* an excursus on "the Gospel as a contribution to our knowledge of the historical life of Christ," supplies a considerable amount of what should have been given to us as the interpretation proceeded on its way, and seems to be a confession on the author's part that something of this kind was needed in his book. The convenience of such a summary will not be doubted, but its presence will hardly offset the absence of what the student has a right to look for in each passage by itself.



As to the introduction, while it is full of the evidence of scholarly work, it is clearly unbalanced in its treatment of the problems which the Gospel presents. Of the seventy-five pages which it compasses almost sixty are given to the problem of the sources, while less than two are given to the style and language and less than one to the text.

We wish that, without regard to size of book, the author had given full treatment to all the Gospel's problems, and that throughout his interpretation he had consistently preserved the literary critical method, which in spite of his prefatory announcement, he yields to at times. (Scribner, pp. lxxxviii, 338. \$3.00.)

M. W. J.

Two decades ago "Back to Christ" was the cry of those who wished to simplify the Christian faith and to free it from all dogmatic incrustations. Then "Forward to Christ" came to be the popular phrase with those who wished to substitute an ideal for an historic Christ and to set the Christian religion free from the limitations of time and space. Now it is *To Christ through Criticism*, and Mr. Seaver endeavors to "indicate rather the trend than the result of modern religious thinking." Our author starts out with a chapter on "the new theology," which, however, is far from being the R. J. Campbell brand. For "with Christ's supremacy in the religious life of humanity the claim of Christianity to be the final religion stands or falls," he says, and sin is "conscious lack of conformity to the spirit of Christ," a sense of ill-desert in the sight of God. The second lecture discusses the results of criticism, and declares that the new feeling after Christ which is astir today in all the churches has been shaped by the historical spirit, so that Jesus, the Christian's Lord, rules the hearts and consciences of men now with an ever-widening sway. Authority in religion is the title of the third lecture, and the conclusion is that the life of Jesus is the supreme standard for Christianity. And this is confirmed to us by the organic, purposeful, and inspired records of that Life and the inner witness of the Holy Spirit. The Christ of history forms the theme of the fourth lecture, and our author maintains that Jesus is most fully understood in the light which He himself supplied. Yet Christianity would lose much could we strip away everything that has gathered round it in its passage down the centuries, for He has been revealing himself more and more fully through the church. The miraculous element in the Gospels is sanely handled, and Mr. Seaver declares that it is vain to seek to eliminate the supernatural from the life of Jesus, thereby reducing to a minimum the essentials of the Christian faith. The resurrection fact and the resurrection form are dealt with in two excellent lectures. Our author accepts the bodily resurrection of Jesus on the basis of historical testimony, and does not gainsay the truth of the ascension story. The death of Jesus is interpreted as a twofold revelation,—of the nature of God and of the nature of sin. Redemption is a vital process, in which the soul is brought into personal contact with its Saviour and reconciled to the eternal love that dwells in the heart of God. A final lecture on the Christian character concludes the Donellan Lectures for 1905-6, and gives us a book of small compass but of rare merit. We commend the volume most heartily to

all who are distressed by modern historic and philosophic criticism and want a guide amidst contending parties. (Imported by Scribner, pp. 221. \$1.50.) E. K. M.

An author does well to define at the outset the aim of his work; it helps to hold him to his task, and it gives the reader the key to the book. Doctor Cooke, in his *Incarnation and Recent Criticism*, tells us that he proposes "to review the methods and findings of negative criticism on the Incarnation, the Gospel narratives of the virgin birth, the essential deity of Jesus of Nazareth, and to show the untrustworthy character of rationalistic thought on these and related things." In the first chapter our author speaks of old foes with new faces. Paulus and Reimarus, Strauss, Schenkel, Renan and the like have reappeared, says Doctor Cooke, in Jülicher, Holtzmann, Wernle, Von Soden, Harnack, Otto Meyer, Martineau and Réville, and these are equally false to the faith. "Who is Jesus? He was the absolute God who assumed human nature and was manifested in human history as a man among men." And Doctor Cooke proceeds to establish this assertion by showing the fulfillment in the New Testament of the Messianic prophecies in the Old Testament. He asserts that the Jesus of rationalism could never have made Pentecost possible, since He could not have produced the experiences of the first disciples on that memorable day. In chapter 3 our author treats of the virgin birth and Hebrew sources; and in chapter 4 he continues the subject, discussing the question of heathen parallels. Chapter 5 raises the question as to whether Paul knew of the virgin birth, and our author concludes that "there does appear to be at least a strong presumptive evidence that the virgin birth of our Lord was not unknown to the Apostle Paul." Five chapters follow, beginning with the sinlessness of Christ, taking up Wendt's theory of ethical union, and Beyschlag's theory of a God-filled man, then portraying Jesus as the Master-Teacher, and ending with the kenosis and the lesson for modern life. Enough has been said to indicate the scope and character of the work and to bring the reader to a decision as to whether or not he cares to purchase the book. (Eaton & Mains, pp. 243. \$1.50.) E. K. M.

The *Apostles' Creed* is the nucleus of most of our confessions of faith, and also the skeleton of many of our bodies of divinity. It has likewise been used from the beginning as the framework for innumerable series of sermons. Dr. William R. Richards makes it once more the basis of seven excellent discourses. The first treats of faith and gives a brief exposition of the origin of the creed. The second treats of the Father and the Son, expounding the basal character of this first article. The third discourse is entitled *The Humiliation of our Lord*, and Doctor Richards discusses the question of the virgin birth and the divinity of Christ. His view on both of these questions is sound and sane, and in general harmony with the historic meaning of the article. The fourth sermon deals with the *decensus* clause, and the fifth with the exaltation of our Lord. It is plain that Doctor Richards accepts the bodily resurrection of Christ and His ascension to the right hand of God. The Holy Ghost and Eternal Life furnish the themes respectively of the last two

sermons. The whole series is full of modern thought and yet of sound Christian convictions. The preacher has done a good service in exhibiting the uses to which this old creed can be put in these new days. (Scribner, pp. 168. \$1.00 net.)

E. K. M.

It is important that a title, if descriptive, should be accurate. *The Testimony of St. Paul to Christ* hardly meets the requirements. Doctor Knowling groups his material under three heads: The documents, St. Paul's testimony in relation to the Gospels, and St. Paul's testimony in relation to the life of the Church. In the first series our author "says something . . . as to the validity of the documents." These lectures take up the Epistles in their supposed chronological order and argue for their authenticity and integrity by pitting the more conservative critics against the radicals. Little or no additional evidence is brought forward in favor of the Pauline authorship, or in defense of the integrity and trustworthiness of the thirteen epistles. Doctor Knowling could have saved himself much labor, and us no little weariness by simply assuming his position and naming the scholars with whom he is in substantial agreement. The second series opens with the conversion of Paul and his testimony to the facts and teaching of the Gospel, and then takes up the Epistles again one after the other, inquiring as to the relation of each to the Gospels. Our author continues to contend with the critics and goes over much of the ground covered by his first series. The third series traverses the same course once again, this time following in the wake of St. Paul's missionary journeys. Doctor Knowling continues to belabor Clemen, Schmiedel, Van Manen, Weinle, Wernle & Co., with the aid of Chase, Lightfoot, Ramsay, Sanday, Zahn & Co. The final chapter is given to recent literature and these same gentlemen with a few exceptions and a few others pass before us. The work is repetitious, prolix and lacking in cumulative force. The theme as given in the title remains to be treated. (Imported by Scribner, pp. 533. \$3.00.)

E. K. M.

Among the many books and articles which are discussing the social problems of the day, we would especially commend for careful reading Prof. Walter Rauschenbusch's new volume on *Christianity and the Social Crisis*. The author is equipped for his work by years of service in west-side work in New York, supplemented by his special studies as professor of church history. This book is worthy to stand by those of Peabody and Mathews in its exegetical value, while it has a much wider range of historical interpretation than either of these books, and it enters more fully than they do into the practical range of discussion, as to what the church may do for its contribution to solve the pressing issues. The distinctive contribution of this book is its presentation of the historical aspects of the study. We have many books to show the direct and indirect effects of the Gospel in specific social reforms,—but very few that undertake a philosophical discussion of the essential purpose of Christianity to transform society by regeneration of human relations. The fourth chapter is of especial value as attempting to show the causes which have prevented the church from carrying out so fundamental a purpose. Other



chapters discuss the conditions which constitute the present crisis; the particular stake the church has in the movement; and the contributions which Christianity can make and the direction in which the religious spirit should exercise its force.

The book is written in fullest sympathy with the classes which suffer most in the present economic conditions. It is frank and outspoken regarding social injustice,—but is free from the mere statistical method of estimating evils, and is not satisfied with alarmist indictments. It is a calm, scholarly and yet urgent representation of the principles and policies which lie legitimately in the author's view within the field of church responsibility. It is not necessary to agree with all the positions the author maintains in order to see that here we have one of the best books written on this general subject, and specifically the best in some of its historical criticisms. (Macmillan, pp. 422. \$1.75.) A. R. M.

*A Short History of Social Life in England* by M. B. Synge does not take the place of the more pretentious work edited by Traill, nor is there evidence of the careful study of sources which characterizes Bateson's *Mediaeval England*, nor the fascinating style of Green's *Short History of the English People*. But it is an interesting and useful book. It is a successful attempt to show to us how the people of England have lived and thought and worked from the time of the cave men to the present. Many minute and instructive details of life in the earlier period are given in such a way that they would arouse interest in a further study of history. This is an excellent book for collateral reading in connection with the ordinary political history. (A. S. Barnes, pp. 407. \$1.50.) C. M. G.

Dr. J. D. Forrest's work on the *Development of Western Civilization* was not written especially for ministers nor from a theological standpoint, but it brings out incidentally the great importance of the Church in the development of modern Europe. The Church emphasized individuality and equality and prepared the way for the emancipation of the serfs. The reorganized agriculture was due to the example of the successful farming carried on by the monks. This reorganized agriculture created a surplus which made commerce a possibility. In the creation of commerce and the origin of the European cities the Church was also influential. A marked excellence of the book is its treatment of the relation between the Middle Ages and the growth of civilization. The time is now happily gone by when a writer treats the Middle Ages as a period of stagnation. Doctor Forrest gives four of the six chapters to this period. Of special value is his treatment of that question which is often regarded as a mere play on words, the controversy between the realists and nominalists. Other subjects of value are the treatment of the guilds and the city leagues in their relation to the growth of civilization. (The University of Chicago Press, pp. 406. \$2.00 net.) C. M. G.

On December 5, 1901, there died in his 45th year Elias John Wilkinson Gibb, easily the first authority of his time on the history of Turkish poetry and of the new school of Turkish literature. Of his great "History of Ottoman Poetry," four volumes have now appeared. But his



family were loth that his memory should depend upon even so weighty a work, and his mother erected for him a memorial foundation, unique in Oriental research. On this foundation a certain yearly income is assured "to promote those researches into the history, literature, philosophy, and religion of the Turks, Persians, and Arabs, to which . . . his life was devoted." In accordance with this three volumes have now appeared and sixteen are in preparation, — a promise of remembrance to many generations.

Of these one volume has come to us, the first of five which will give an edition in text, translation and commentary of the *Pearl-strings of al-Khazrajī*, a history of the Rasūlī dynasty of Yemen. It is from a unique MS. in the India Office Library — presented to it by Warren Hastings — and was made in the first instance without hope of publication by Sir James Redhouse, the Turkish scholar, and given by him in MS. to the Cambridge University Library. It is now published by the Gibb Memorial Fund fifteen years after the editor's death, partly for its own value and partly, it is evident, for the sake of Sir James Redhouse, the long-time friend and teacher of Mr. Gibb.

The present volume contains Sir James Redhouse's introduction and the translation down to A. D. 1321. Another volume will complete the translation and the remaining volumes will contain commentaries and the Arabic text. It cannot be said that the period and country with which al-Khazrajī deals are of outstanding historical importance, but there can be no question of the interest of the translation as a picture of mediaeval Muslim life. The Bible student will find in it the general atmosphere of the Old Testament and even many points of illumination for separate Biblical passages. It is a worthy addition to the too scanty library of translations from Arabic. (Leyden: E. J. Brill. London, Luzac & Co., 1906.)

D. B. M.

Doctor Inge's latest book on Mysticism is entitled *Personal Idealism and Mysticism*, being the Paddock lectures for 1906.

His earlier works "Christian Mysticism" and "The English Mystics" have shown him to be not only in sympathy with mysticism but also well versed in the subject. This work is written to show some of the weaknesses of the personal idealists, especially their treatment of personality, which Doctor Inge discusses with much detail. The closing lecture presents the problem of sin from the standpoint of mysticism. Doctor Inge is perhaps the leading English authority on mysticism, and his writings are helping to clear away much of the current misconception about the movement. His book will well repay a careful reading. (Longmans, pp. 186. \$1.00 net.)

C. M. G.

We are indebted to Prof. Henry C. Sheldon of Boston University for a "Critical History" of *Unbelief in the Nineteenth Century*. As the title implies the author has had in mind two ends to be attained, "compact exposition" and "criticism of the different forms of unbelief." When one recalls how singularly rich and diversified was the thinking of the last century he is not surprised that the author found difficulty in fixing a

standard of belief with which to contrast that which is "unbelief." It is always difficult to decide just when Polemics passes over into Apologetics, and never more so than in respect to the thought of the nineteenth century. In his Introduction Professor Sheldon says, "It seems evident that nothing should be included [in the content of Christianity] which is not easily derived from the Scriptures by a fair exegesis, and for which also a clear support is not also provided in the general consensus of Christian scholarship." Using then this test he concludes that Christianity asserts the truth of a personal God, of the "transcendent personality," and "extraordinary mediatorial office" of Jesus Christ, of the "preëminence and finality of Christianity," and of the "free personality" of man. These elements being of the essence of Christianity the author is free to classify those views antagonistic to such belief. This he does under three main heads: Philosophical Theories; Quasi-Scientific, Theological and Ethical Theories; Critical Theories. Each of these in successive chapters he describes in general and through specific types, and each in turn he criticises, coming to the conclusion that in spite of the extraordinary opposition to it Christianity has come out the brighter through the years. It is needless to say that such a book is of value and will prove of service for reference. Moreover it is continuously readable. One feels that criticism is ungracious when an author has contributed a volume which is needed. Yet there are two things at least that should be said. In the first place the movements of thought in the last two decades of the century hardly receive their proportional emphasis. The author's reply, however, might be that these really belong too much to the thought of the present century. The other criticism is on the method in general. What we want most of all is a history of the last century which shall not treat simply the phenomena of unbelief, but shall go deeper and trace the causal interlocking of its different phases and grasp the whole in its unified and organic inter-relations, which should not simply tell about it and criticise it, but which should, in the scientific sense, "explain" it. To interpret the unbelief of the nineteenth century in the light of the great speculative, scientific, and historic movements of that wonderful one hundred years is a great task; perhaps it is not fair to ask of Doctor Sheldon that he undertake it, but we wish he had. (Eaton & Mains, pp. x, 399. \$2.00.)

A. L. G.

The sixth in the series of American Lectures on the History of Religions was delivered by Prof. George W. Knox of Union Seminary. His experience as a missionary and professor in the Imperial University in Japan has fitted him to speak with authority on *The Development of Religion in Japan*. The reviewer is disposed to lay aside the book with the one emphatic comment. Buy the book and read, you will be rewarded. The enormous mass of material is handled with a strong grasp and with a fine appreciation of perspective. Whether one is led to it by his interest in the problem of the general development of religion, or through his wish to learn about the various religions of the land,—Shintoism, Buddhism, Confucianism, or because drawn by the wish to examine the logical evolution of any of these religions, or on account of

the attractive power of the contribution Japan has made to the history of civilization, or on the ground that he wishes to become familiarized with forces that have been at work to fashion the Japan of today,—if led to the book by any of these motives he will be repaid by the reading. This story of a primitive people with primitive religious conceptions, touched by the civilization and religion of China, India, and the Occident, borrowing from each, yet assimilating each and transforming it in accordance with the peculiar genius of the Japanese race and the Japanese nation is a fascinating theme. Doctor Knox has treated it with ample scholarship, with admirable method, and with unusual charm. Its excellent index makes its material readily accessible for reference. (Putnam, pp. xxii, 204. \$1.50.)

A. L. G.

Prof. E. Ray Lancaster presents under the title *The Kingdom of Man* a volume containing the Romanes Lectures for 1905, the Presidential Address before the British Association for the Advancement of Science for 1906, and an article from the "Quarterly Review." The papers have been revised for publication and are finely illustrated. The last is a presentation of the results of investigations respecting the sleeping sickness of tropical Africa. The second is a most fascinating review of the advances in science during the last twenty-five years and gives among other things the clearest, most concise and least imaginative description of the history, present status, and significance of the group of investigations and discoveries centering in radium that we have seen. The whole paper is packed with information presented with astonishing clarity. The selection of the title for the Romanes Lecture "Nature's Insurgent Son," was a stroke of genius. The paper contains an argument for giving to the sciences a rightful place in university education especially in Oxford, where it is expected those will be trained who are to control the destinies of empires. The paper is a beautiful piece of reasoning and is argued in a most fascinating style. He reaches his conclusion by a scientific presentation of man's place in nature (to use Huxley's phrase), and an exhibition of the disturbing element that has been brought into the process of natural evolution by the activity of the human brain and will. Man having thus defied nature it is of the utmost importance that he should learn to control nature if the insurgent son is not to be crushed. For man though insurgent is yet not separate from nature. Hence he argues for the study of the sciences as against the classics, urging that the value of the latter was once that they unlocked the closed doors of wide realms of knowledge, but that now that these doors are thrown wide it is folly to devote such disproportionate time to learning the use of the keys. The paper is packed with scientific information of great interest, and is at the same time the best-balanced plea for the sciences, as compared with the "humanities" that we have seen. Its exposition is as clear as Huxley's, and more cannot be said. He has not said the last word; but he has said a word full of interest and value. (Henry Holt, pp. xii, 192. \$1.25.)

A. L. G.

Felix le Dantec, professor of the Faculty of Sciences at the Sorbonne, is known as one of the foremost upholders of the mechanical



theory of life. His book on *The Nature and Origin of Life* has been translated by Mr. Stoddard Dewey, and provided with an introduction by Professor Duncan, author of the fascinating book on "The New Knowledge." For many years it was held that between living and not living substances there was a gap fixed which could not be bridged by mechanical explanation. It was considered that with life there was the introduction into nature of a positive new force, and it has been urged that such an introduction necessitated the positing of a supernatural agency. The book before us exhibits with great clearness of statement, and thoroughness of analysis both as to methods and facts how the bridge between the living and not living can be constructed, or better that between the two there exists no such gap as was supposed to be there. It is a book that is well worth while for those interested in theology to read. It leads one into the realm of the study of primitive elements of the living organism, and familiarizes him with not only the conclusions but the methods of modern exact biological science. The careful study of it will prove much more illuminating as to the scientific attitude than the more speculative generalizations which appear so frequently from the current press. Professor Duncan, in his preface, touches excellently on the precise point which should be guarded in such reading, when he says that it does not necessarily follow that "because the living organism is mechanism it is necessarily an automaton," and that the existence of "perceptions, ideas, volitions, and feelings as facts" must be "reckoned with before they can be pronounced of no avail in the body's conduct." The reading of such a book will do much to help on to the appreciation that the reality of the existence of super-mechanical reality cannot be demonstrated by the analysis of facts in accordance with mechanical formulæ. The existence of the supernatural can never be made real by the demonstration of its naturalness. (A. S. Barnes, pp. xvi, 250. \$2.00.) A. L. G.

The author of *The Religious Doubts of Common Men* presents it as a book on "the duty of the Christian churches to their members," and introduces it by a "Prefatory Note" to the Clergy of the Christian churches, and especially to those of the Scottish churches. It is offered in the "hope that it may convince them that the churches can no longer afford to disregard the earnest desire which so many of their members feel to have the authoritative judgment of the churches, as a whole, on all these vital questions raised by the higher critics, and by evolutionists and others, which touch the very foundations of faith." The author adopts the method of the dialogue so commonly used in the eighteenth century, except that this is a dialogue by correspondence between two laymen, one "a sensible Scotch farmer," and the other "a provincial professional man." The characters are not very precisely preserved, but sufficiently to bring out the point the author wishes to make, that the tendency of one reacting from the older mechanical theory of biblical inspiration is to drift far from the faith in character as well as thought, and also to suggest a method by which the older can be transmuted into the newer forms of thinking. The merits of the book are two, first it brings out with great clearness, in the letters of the farmer, the many questions which the



historical study of the Bible, and the scientific facts and speculations of the day, raise in the mind of those who have not been familiarized with them. In the second place it gives with considerable fulness what may, in a general way, be said to fairly represent the speculations and conclusions of "the latest scholarship" in the field of the Old and New Testaments, suggesting at the same time what are the adjustments of the Christian faith necessary in view of them. It closes with a very full discussion of the fact of the Resurrection, and its pivotal importance for the Christian faith. On the whole it may be said that the author has succeeded in presenting in the person of the farmer, as his thought develops throughout the correspondence, the attitude of the traditionalist and the radical, and in the person of the provincial professional man the point of view of one who has through study become familiar with the modern attitude, has adjusted himself to it and knows both what it is and why he holds his position. It makes thus an interesting study. Its appeal for "an authoritative judgment" looks unfortunately like the effort to put the son of the Scotch farmer into an unintelligent bondage from which he would some time break with a wreck of faith as disastrous as that of his father. (Imported by Scribner, pp. xvi, 235. \$1.00.)

A. L. G.

One of the "Problems" that the sociologists are continually thrusting to the fore is the Jew. The first step to its solution is to understand him. If any one wishes to understand modern "liberal" Judaism let him take up Mr. N. S. Joseph's *Religion Natural and Revealed*, "a series of progressive lessons for Jewish youth." It was first published about a quarter of a century ago, but is now issued in a revised edition. It is exquisitely written, clear and strong and catholic and simple, and through it there pulses a quality of enthusiasm that is very engaging. It is meant to be an explication of both Jewish theology and Jewish life. It would be hard to find a better exposition of the ten commandments, and the chapter on Jewish Prophecy and Israel's hope is really enkindling in its patience, its onlook and its assurance. It would be difficult to find an exposition of Christian doctrine arranged for the same purpose so simple, so practical, so interesting, so trenchant, so close to life as is this admirable Jewish work. (Macmillan, pp. xii, 312. 40 cents net.)

A. L. G.

One of the most important works for a number of years in the field of systematic theology is that entitled *Christian Theology in Outline*, By Dr. William Adams Brown, the professor of systematic theology in the Union Theological Seminary. Dr. Brown had already made his mark with his most interesting discussion on "The Essence of Christianity." In his new volume, he presents us with a work which will be welcome to all earnest students in this field and which yet may be read with great profit by those who are not specialists. For the style of it is exceedingly clear, almost to the degree of coldness. There is a marked absence of the older technical terms and a constant regard for those matters in theological discussion which are of peculiar importance to our own day. The work opens, as all such works must, with an introduction describing the field. Here

it is important to notice that Dr. Brown insists upon the relation of theology to religious experience. This brief section might well have been extended, as the relation of this experience to many important problems deserves to be more clearly and fully emphasized from the methodological point of view. There are still many who do not apprehend how real religious experience is, how truly it is a part of our universe. There are many also who do not realize that ultimately the problem of authority in religious doctrine must reckon with the fact and sources of this range of experience. It would be a matter of the utmost importance to have an explicit discussion of these and related points. Part I of Dr. Brown's book is entitled "The Postulates of Christian Theology," following the fashion of current German theologians, who introduce dogmatic discussions with a section on *Prinzipienlehre*. But Dr. Brown takes his own way in selecting the material for this section. It includes chapters on "The Christian Religion," "The Christian Revelation," "The Christian Church," and "The Task of Modern Theology." The succeeding main parts discuss successively, "The Christian Idea of God," "The Christian View of the World," "Of Man and his Sin," "Of Salvation through Christ," and "The Christian Life." One of the most important pieces of work which Dr. Brown has done for the student of theology is to be found in the Appendix, which consists of the best classified bibliography of this one department which has yet appeared in the English language. No student can afford to be without this portion of the work before us. From all quarters of the theological sky, without any apparent prejudice, Dr. Brown has gathered his titles and the references are classified mainly on the basis of the outline given above. It would be impossible to enter here into any adequate discussion of Dr. Brown's interpretations of the various Christian doctrines. While he disowns the Ritschlian position at certain points of importance, it yet remains true that Ritschl's mode of thought has probably made a deeper impression upon Dr. Brown than any other system of theology. The influence appears even where he seems to discard it, as in his discussion of the argument for the existence of God. The traditional arguments are given their value almost entirely in relation to the field of Christian experience. The same influence appears again in such a statement as the following: "When we say that God is absolute, we mean that the holy and loving personality whom Christ has revealed is really Master of the Universe" (p. 113). This definition of what is meant by the absoluteness of God will, no doubt, be a surprise to many; but it is in strict keeping with the general aim of the book, which is to deal with God solely in the light of the act of faith in the Christian soul as Christ makes that act possible. Although Dr. Brown does not give large space to the doctrine of the Divine Immanence, it is evident that this conception is another which profoundly influences his thinking; and yet, while insisting rightly upon the immanence of God, he does with his usual careful balance of opposing principles insist also upon the reality of the transcendence of God. And most rightly he finds the basis of

that transcendence in the conception of personality; and it is, to this transcendent personality that he again rightly applies that term "supernatural" which causes perplexity to so many modern minds. It belongs to Dr. Brown's general method and spirit that, on many topics where theologians have been accustomed to speak with great distinctness and to affirm positions whose definiteness could not be evaded, he speaks in a manner which appears elusive. This is the case with his discussion of the doctrine of the Trinity, where he avoids any statement which he will consent to have classified under any traditional term. It is here that our author attempts most distinctly to break with Ritschlianism (cf. the important discussion, pages 158-161). He insists that it is necessary both for Christian faith and in the interest of metaphysical investigation, that we must insist upon a Trinity which appears not only in the course of history as phases of the self-revelation of God, but which has "its basis in unseen reality." But he shrinks from the traditional discussion of the distinctions in the Godhead, content, as Calvin said he would be content, merely to affirm that they are there but that into their ultimate nature and relations we have no power of entering. On miracles Dr. Brown's discussion becomes more elusive than almost anywhere else; but these important pages, suggestive for what they do not say as well as for what they do say, contain some exceedingly important statements. It is of great significance that in our author's discussion of the atonement he insists that we must seek the seat and meaning of that in the experience of Christ Himself. The saving efficacy, he says, of Christ's sufferings we do not understand "till we consider the spirit in which they were met" (p. 367.). Probably no more important change towards a deeper understanding of the atonement has been made in recent times than is to be found in this manner of insisting upon a study not merely of the consciousness and purpose, but the actual faith and experience of Jesus as he carried the burden of his task. The danger from which, perhaps, Dr. Brown has not wholly escaped is to be found in this—lest we then ignore the fact that these sufferings of Jesus with all their moral content must have a reference Godwards as well as manwards. The whole facts cannot be the same as God deals with them after Christ's death as they were before. And, further, if we are to take the personality of God as seriously for theology as we must for piety, then in our theology we must reckon more deeply with the fact that the whole mission, yea, even the cross of Christ, were appointed by the Father. If earlier doctrines of the atonement ignored a study of the subjective approach to the problem of the Cross, we shall not escape an equal condemnation if we ignore the objective. One of the most interesting comparisons which the student could make between a modern method of theological discussion and the older systems would be instituted by setting side by side the discussion of the Christian life in Dr. Brown's pages and that which is presented, say, in Calvin's "Institutes" or even in Dorner's *System of Christian Doctrine*." How completely have the old terms vanished, not without carrying



away some values with them, perhaps. We hear now not so much of repentance and justification, of regeneration and sanctification, but rather of the Christian life "in its religious aspect" and "in its ethical aspect" and "in its social expression (the church)." The exposition of these matters is clear, succinct, and contains, of course, the substance. And yet, something seems to have evaporated. We return to the statement that the importance and significance of this book cannot be over-estimated. No theologian can afford to ignore it if only that he may sharpen his own weapons and learn something more of that mastery of exposition which Dr. Brown seems to exercise with such grace and ease. Many of his brief historical discussions startle one with their keenness and directness as well as with the fullness of scholarship which lies behind them. (Scribner, pp. xvii, 468. \$2.50.)

W. D. M.

Few have been rendering more welcome service to the cause of Theism in recent days than that eminent man of science, Sir Oliver Lodge, Principal of the University of Birmingham, England. His latest work is entitled *The Substance of Faith, Allied with Science*. It has for its motto on the title page the touching and significant words, "Gloriam quaesivit scientiarum, invenit Dei." The book is in a sense Sir Oliver's contribution to the discussion of religious education in the public schools of England. He dreads lest the nation, "in despair of a happier solution, should consent to a system of compulsory secularism." He believes that all sections of the Christian Church should agree as to some "substance of faith" which they hold in common, which might be made the basis of the education of modern children, and from which the various sectarian forms of teaching might radiate, without becoming directly hostile. The practical aim is truly ambitious. The method employed consists of an attempt to describe the basis of Christian faith from that point of view which Sir Oliver Lodge believes to be the one grand conception of evolution, which all men of "sense and science," to use Huxley's phrase, hold today. And the form which is adopted is that of a Catechism comprising twenty clauses, with an exposition of each clause. The exposition varies in length from a page to thirteen pages. The first clause is entitled "The Ascent of Man" and in answer to the question "Who are you?" it says: "I am a being alive and conscious upon this earth; a descendant of ancestors who rose by gradual processes from lower forms of animal life, and with struggle and suffering became man." Thus we are dominated from the start by the idea of evolution from below. We are then driven in later clauses to consider how and why we can say anything of God, of man's moral nature, of religion, of Christianity; of immortality, etc. It becomes clear that science cannot give us real knowledge of these higher things and that to discover them we must ask the less certain aid of Philosophy and the Religious Sense. God is conceived of wholly as the immanent life of this process of the ages, and Jesus Christ, in whom He is most fully made known to us, is the manifestation of the Loving-kindness, the Grace, of this vast Power in the universe. A portion of the fifteenth clause entitled "A Creed" reads: "that the Divine



Nature is specially revealed to man through Jesus Christ our Lord, who lived and taught and suffered in Palestine nineteen hundred years ago, and has since been worshiped by the Christian Church as the immortal Son of God, the Saviour of the world." And further "that the Holy Spirit is ever ready to help us along the way towards Goodness and Truth." Altogether the book leaves the impression that it is representative of a large number of minds which are seeking their way into the Christian faith from the starting point of evolution. That is for them the firm basis on which all else must be reared, the fact that the universe has evolved and that man's religious life is as much a part of that process as the rocks of the geologist or the cells of the biologist. This is of course a very poor starting point, but it is all that devotion to natural science has left to many able men. Strange that matter should seem more real than mind! But the important thing is that such men as Sir Oliver Lodge have found it necessary to assert that, *per saltum* they must also accept the reality of the spiritual universe and the indefensible rights of man as more than a mere animal. Signs are not wanting even in this interesting and suggestive little book that the modern mind will swing round once more to another view and a healthier method. For, if nature exists for mind and spirit, if man's life is more than mountains and stars, we must cease to make our higher belief secondary in certainty to our scientific knowledge, and we shall certainly find that God is something more than Immanence, when we seek to *explain* the world through Him, rather than Him through the world. (Harper, viii, 144. \$1.00.)

W. D. M.

It has been feared by many that the day of direct and powerful doctrinal preaching has passed away. On the contrary we may confidently affirm that its new day is already visibly dawning. Another sign of this appears in a volume entitled *The Main Points*, "A Study in Christian Belief" which consists of the material used in a series of public addresses by Dr. Charles R. Brown of the First Congregational Church of Oakland, California. After their delivery without manuscript the author wrote them out for publication by the Pilgrim Press. The chapters begin with a discussion of "The Divinity of Jesus Christ" and include such topics as "The Atonement," "The Authority of the Bible," "The Philosophy of Prayer," and "The Creed of a Christian." But all the subjects are important and of living interest. Needless to say, Dr. Brown has written a book which intelligent laymen may well read with both interest and profit. The position taken is that of a cautious evangelicalism which neither breaks with the traditional beliefs nor affirms them in any blunt and familiar fashion. Moreover the exposition continually brings doctrine to bear upon practice; theory is shown to be the explanation of vital and constant facts of Christian experience. (Pilgrim Press, pp. xii, 237. \$1.25.)

W. D. M.

It is a long time since a book in theology has appeared which has aroused so much comment as *The New Theology*, by Rev. R. J. Campbell of the City Temple, London. The press of Great Britain has been signally voluminous in its blessing and banning. It is fully discussed by

President Mackenzie in one of the "Contributed Articles" of this number of the RECORD. (Macmillan, pp. x, 258. \$1.50.)

In *The Second Coming of Christ*, by L. G. Broughton, the Bible student will find little that will be of any value to him in seeking to understand the New Testament teaching on this subject. The treatment of the biblical material is superficial in the extreme, and while the effort is well meant it contributes nothing to the illumination of the doctrine under consideration. (Revell, pp. 158. 50c.) E. E. N.

Mr. John Balcom Shaw in his *Life that Follows Life* has presented a study of the problem of immortality which while it may, and doubtless will, be helpful to many who rest in the assurance of it and yet are puzzled by the many queries it presents, fails to hold with a firm grip the main problems discussed. The weakness of the book argumentatively is that to one who holds the premises of the author the conclusions are almost too obvious, while to those who are troubled over the question of immortality the premises would require much to establish them. Nevertheless the general effect of the book is to give a renewed and enriched sense of the value and reality of a personal immortality. The poems prefacing the chapters are admirably selected, one by Francis G. Peabody being singularly exquisite. The poet is, after all, the heart's great teacher respecting immortality. He does not argue; he sees, and the reader sees with him and rejoices. (Revell, pp. 128. 75 cents.) A. L. G.

*The Eternal in Man* contains a series of papers, many of which may well have been used as addresses, by Dr. James I. Vance. The contents of the volume are not closely systematized but the papers discuss under titles, for the most part figurative, the topics that arise from the consideration of man, born in God's image, fallen, subject to sin through heredity, needing and receiving a redemption through Christ, still struggling against sorrow and temptation, and through the power of faith attaining victory and eternal blessedness. The papers are not for the most part argumentative. Their method is the direct enunciation of truth with its appeal to immediate recognition by the man who will frankly look at himself and see what he is. The style is epigrammatic, pithy, sometimes colloquial almost to the verge of slanginess, but exceedingly effective. The presentation abounds in pertinent illustration and the impression made by each paper is strong and positive, and unusually free from mental mistiness. Each paper seems prepared to produce an immediate impression by itself, and the presentation is too full of brief sharp impacts not to be wearisome if the volume is read consecutively. The papers have, however, a quality of directness that is excellent. (Revell, pp. 240. \$1.00.) A. L. G.

One of the many interesting results of the contraction of the world through facility of intercourse has been the effort on the part of the people of the United States to become familiarized at first hand with the religious teachings of the Orient. In 1904-5 the Rt. Rev. Soyen Shaku, a Buddhist abbot from Kamakura, Japan, was in this country and lectured

extensively, especially on the Pacific Coast. Mr. Suzuki acted as his interpreter and reporter, and had entrusted to him the abbot's manuscripts. These he tells us he has translated,—combining, condensing, at times expounding and simplifying the teaching, but he assures us presenting in the *Sermons of a Buddhist Abbot* “a faithful representation of the views as well as the style of preaching” of the speaker. Such an occidentalized presentation of the teachings of one school of Japanese Buddhism is very interesting. A reader who has browsed in the field of current religious and philosophic speculation, immediately finds himself quite at home. One can hardly hope by reading these papers to come very close to the real heart and genius of Buddhism. But as an index of what certain Buddhists wish to give to America, and of what some Americans want to learn of the religion of the Buddha these sermons have no little value. (Open Court Co., pp. vii, 220. \$1.00.)

A. L. G.

The *Praise of Hypocrisy* by Prof. G. T. Knight of the Crane Theological School, originally appeared in the “Open Court,” and is now reprinted with additions in a small book. The aim of it is to show that the formulæ of belief used by most people in public and private and taught to their children are in a considerable measure untrue, and are retained in accordance with a principle of casuistry which is fundamentally hypocritical, and that for these should be substituted the precise statement of truth exactly as held. The method of elaboration is that of satirical praise. The genius of the satire, as of the caricature, is to impress truth by the exaggeration of error. Certainly in this case the exaggeration is there. (Open Court Co., pp. 85. 50 cents.)

A. L. G.

The chief impression of Prof. Carl Hilty's books is that they come from a man engaged in the world of secular thought and public service. He is a professor of Constitutional Law at Bern, Switzerland. His previous book on “Happiness” was widely read. This new book is entitled *The Steps of Life*, further essays on happiness. Francis Peabody in his introductory essay quotes Lawrence Oliphant as saying that what we most need is “a spiritually-minded man of the world. Such a man is Professor Hilty,—a man who can be a citizen of the world without being conquered by it; who can keep the spiritual interest keen while engaged in studies in spheres not distinctly religious, and whose passion for the intimate problems of the soul are not swamped by other engrossments of the mind, however diligently pursued. When such a man takes up theological questions, we need not expect technical precision; when he discusses critical questions, we may not demand all the niceties of scholarship; but we may get what is equally important,—the more professional impressions of truth, and a certain perspective of judgment often denied to one who is provincial from his very specialty. Professor Hilty therefore takes up spiritual questions with the freshness of one who chooses them for his own delight and solace. In a materialistic age, and among men whose professional place is the publicist's realm, it is a good omen that such a man as Hilty discusses sin and sorrow, culture, hope, comfort; that he should write a chapter on the “Prolegomena of



Christianity," and discuss the "Steps in Life" which lead to spiritual vision. The book is profoundly religious, conservative in tone because grounded in dependence, has a fine ethical perspective; and while the essay form is preserved, there is a simple practical *ad hominem* intent, which belongs only to the most highly motivated sermon. The book is free from the "soft" type of theology often found among literary men, — nor does this essayist find in mere culture a substitute for the more exacting and more hardly-won requirements of a life of faith and courage. Full of the sweeter and more mystical notes of a religious meditation, these essays are also full of the robust strains of strength and courage and struggle which the religious verities challenge. (Macmillan, pp. 264. \$1.25 net.)

A. R. M.

We have on more than one occasion expressed our appreciation of the *Monday Club Sermons*, and have written at length in estimate of the discourses. Although a club made up of members in the vicinity of Boston, it is significant that those who go elsewhere retain their membership and contribute to the annual volume. So that these sermons become more and more representative, as the members scatter more widely over the country. We consider these annual volumes when taken together as a series, among the most valuable contributions made to current homiletic literature. In England we have a compendium entitled "Preachers of the Age," and in this country a series of volumes entitled "The Presbyterian Pulpit." These Monday Club Sermons do something similar for our Congregational pulpit, though the range of topics is taken from the international lessons. This volume is more than one of the lesson helps, for which end it may have been originally undertaken. We are glad to note some new names among the contributors. For rich suggestiveness to teachers and for valuable homiletic worth, we wish to commend again this year's issue of the Monday Club's work. (Pilgrim Press, pp. 380. \$1.25.)

A. R. M.

We often speak of the Beatitudes of the Gospels, but the author of this book has brought out a fresh line of thought in speaking of the *Beatitudes of the Old Testament*. He has disclosed a rich mine, and has published a volume of discourses which does not pretend to exhaust all the "Blesseds" of the Old Testament, but which aims to select passages which disclose the variety of benediction in the older Testament. Such are the Beatitudes of "Priest and People," of "A Sweet Memory," of "Waiting upon God," of "Pilgrimage," of "An Elect Nation," of "Forgiveness," of "Worship," etc. These sermons by Mr. John W. Dunbar, an Edinburgh pastor, are very practical, concrete, spiritual, deal with the familiar every-day ranges of Christian experience and duty; show in every line the pastoral touch; reflect a type of preaching that every one who has been a pastor, recognizes as getting response from his people in the burden and work of daily life. The style is very simple, and abounds in fresh illustrations. The book reminds one of Doctor Jones' "The Truth that Makes Faithful," and belongs in a class of sermonic literature in which there are relatively few good exemplars. This is among the best. (Jennings & Graham, pp. 235. \$1.00.) A. R. M.



Bishop Westcott has been known to the world chiefly as a Biblical scholar, and as a strong leader in the social aspects of Christian work. Such addresses and sermons as he has published hitherto have borne the imprint of the scholar and the social prophet. This volume of *Village Sermons* is made up of the sermons preached in a rural charge when he was Regius professor at Cambridge, and also of still earlier talks to the boys of Harrow. They are of chief interest as disclosing another side of this remarkable man. The scholar, the prophet, the bishop could be also the simple teacher, and familiar pastor in a country church. The volume adds little to his fame in intellectual spheres, but it does disclose to us the spiritual life and the humble sympathies of a great man. The discourses are arranged with reference to the Church year. As sermons they are somewhat conventional—not "great" in the relative sense—but full of thought, and richly suggestive in the spiritual ranges of experience and duty. (Macmillan, pp. 360. \$1.75.)

A. R. M.

We might translate the title of *The Profit of Love* by A. A. McGinlay into the phrase, "The Practical Value of the Inner Spiritual Life." The book is written to vindicate anew the necessity of a deep religious motive and experience to meet the pressing practical problems of the day. Such a discussion is much needed at a time when utilitarian and altruistic views are obscuring inner motive and spiritual dynamics. Without underestimating the value of the needed supplement of faith in ethical activities and social fruitage, the author aims to reaffirm the vital need of cultivating and nourishing the "inner root of much beneficent activity." He fears the danger of "deliberate suicide of the inner life in the whirling vortex of outward activity." Only as we realize that the inward life from which all true and faithful beneficence must spring, consists neither in the service of self, nor in the service of our neighbor, but in that of God, shall we be delivered from those counter fallacies of unscriptural altruism and spiritual egoism." The author recognizes that the Christian church has been greatly quickened by the social emphasis of positivist and humanitarian thought; he does not overlook the fact that such emphasis has tended to save us from "the unsocial self-saving, self-consecrated religion," but he feels that the time has come for a newer reaction from this new extreme, lest there be a "loss of depth, a dissipation of spirit, a materialistic conception of beneficence." The author, in this spirit, recalls the need of personality as well as of "systems"; of character as much as legislation, the principle of the root of good and evil as well as a study of branches and extremities.

This is not an alarmist book, nor a shallow one; it is not written from a spirit of mere mystical recoil, nor is it unfair to the great practical currents of present-day activity. It is thoughtful and scholarly, and says many things along the lines indicated that are greatly needed for right balance today in faith and morals. (Longmans, pp. 291. \$1.50.) A. R. M.

We desire to call special attention of pastors and students to the first convention of the *Presbyterian Brotherhood* held in Indianapolis in 1906. The movement began in 1894, and has gradually grown to be a work of

widely ranging importance. Stimulated by the success of the St. Andrew Society, the Presbyterian churches have united in what is called a Brotherhood to develop and federate work for men in the Presbyterian church. The body is affiliated with the General Assembly and reports annually. It is proposed to hold occasional conventions. The volume before us is a report of the first of these congresses. Pastors and students seeking information along similar lines will find this collection of addresses very stimulating. There is very little literature upon the subject available,—and yet how to stimulate and augment the forces of men in our church work is one of the pressing problems of all Christian leaders. It costs little and is worth much to obtain a copy of this unusually practical and informing publication. (Presb. Bd. of Publ., pp. 287. Paper, 25 cents, cloth, 40 cents.)

A. R. M.

A book of chief interest to parents is *Our Children* by Paul Carus. Some of the suggestions of the book will be of interest to those studying the psychology of childhood. Many of the suggestions along religious lines are evidently from one out of sympathy with ordinary views of Christian truth, but the author says some things in a devout spirit and with much common sense, which would be of benefit to many Christian parents who hold more nominal faith than the author, *e. g.*, the theology of his "Santa Claus" chapter would be rejected by most readers, and yet he makes some excellent suggestions as to the validity of the imagination in training children, as he does also in "Rationalism in the Nursery." Like many of his school of thought he says some silly things, as we think, in his chapters on "Do Not Punish," and "Don't Say Don't." But the book abounds in sensible thoughts in many chapters, forcibly put and aptly illustrated. (Open Court Pub. Co., pp. 204. \$1.00.)

A. R. M.

*University Hymns*, edited by Professors Parker and Jepson, of the Music Department in Yale University, for use in the University Chapel, is a careful and earnest effort to solve what all musicians know to be a difficult practical problem,—that of rearranging tunes so that they can be sung by male voices. The solution here offered is in every way excellent, free use being made of unison passages and other consolidations of the voice-parts, for which full organ harmony is given. It is needless to say that all this adaptation is done with wisdom and skill. As to the absolute merits of the collection as a hymnal only one or two remarks are demanded. It is evidently made for immediate practical use. The hymns chosen are almost all sterling examples, representing rather the trend of established usage than the more modern drifts. The tunes include samples of several classes, mostly very good, ranging all the way from some of the finer German chorales to the better of the American tunes. We are glad to miss "Ortonville," but wonder at the inclusion of "Martyn," and still more of "Converse." The typography of the hymns is admirable. That of the tunes is imitated from the extreme Anglican usage, everything possible being put in "open" or "white" notes,—a method that is wholly out of harmony with the type used for the words, and in itself objectionable on account of its comparative illegibility. (A. S. Barnes & Co., pp. 331.)

W. S. P.

The best thing about Dr. William A. Quayle's *Lowell* in Eaton and Main's "Modern Poets and Christian Teaching" series, is that it is about two-thirds quotations. Besides large selections from Lowell himself, we are given the whole of St. Bernard's "Brief Life Is Here Our Portion," of "The God of Abraham Praise," and a large section of Browning's "Grammarians' Funeral." For all which we may be thankful since Doctor Quayle's literary judgment is such as to lead him to declare of the second (p.85), "If anybody were to say 'it is an ode than which Pindar nor Collins, nor Keats, nor Lowell, has written a nobler' he could not be seriously criticised by any who had blood in their brain." *De* Dr. Quayle's theology a phrase will suffice. Of Mr. William Watson he says (p. 26) "in whose pages never flower any holy blossoms which might have grown sudden out of the heart of God." The grammar is what it is, and the thought is either pantheism or blasphemy. And so enough. (Eaton & Mains, pp. 155. \$1.00.)

A thoroughly undenominational character, covering even Roman Catholic labors, is a refreshing and useful side to the "Blue Book of Missions," compiled by Dr. Henry Otis Dwight. His book is packed with mission facts and statistics given without hortatory rhetoric, and will form a desk-companion of the first value. (Funk & Wagnalls, pp. 248. \$1.00 net.)

## Among the Alumni

*This Department of the RECORD is designed primarily for Hartford Alumni. Its interest will depend largely on the coöperation of the Alumni. They are requested to send news, printed or written.*

### RECENT DEATHS.

Since the last issue of the RECORD there have been two deaths in the circle of Hartford alumni — GEORGE EDWARD TAYLOR, of the class of 1880, and EDWARD NELSON BILLINGS, of the class of 1895.

Mr. Taylor was born at Meltham, Yorkshire, in 1849, but was brought up in New England, graduating from Amherst College in 1877. Taking his theological course at once, he was ordained to Home Missionary service in 1880, and went forthwith to Nebraska, where his entire ministry has been spent. After pastorates at Clay Centre and Indianola, from 1888 his work was more that of an organizer and promoter than of a settled minister. He interested himself actively in educational enterprises as well as in church extension. At the time of his death he was secretary of the Nebraska Home Missionary Board, besides being engaged in building up the church at Syracuse. His straightforward earnestness and practical wisdom made him invaluable to the churches of the state, and he will surely be greatly missed.

Mr. Billings, born in 1866, was also a graduate of Amherst College, class of 1892. He, too, came direct to the Seminary and then set his face toward the home missionary work that engaged him till his untimely death. Coming from Rhode Island, he seems to have had a special interest in the problems of its country parishes. But he was hampered always by ill-health, so that he could not at once begin pastoral service. After two years at Londonderry, Vt., in 1902 he became pastor at Chepachet, R. I., whence in 1906 he removed to the much older church at Tiverton. Under his lead this church undertook a complete renewal of its edifice, the rededication of which was held back in hopes that he might have part in it. But this was not to be. Mr. Billings was of an exceedingly quiet and modest spirit, but there was a real saintliness in him that shone in his face and breathed in all his words and deeds. His going brings grief to everyone who knew him.

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Of the classes whose reunions were due at the anniversary this year, not all were represented. SAMUEL B. FORBES, '57, was present and spoke with gracious dignity at the Alumni Banquet. The class of 1887 mustered



eight members at a lunch given by Professor BASSETT, to which Professor Pratt was invited as the only remnant of the old faculty. EDWIN C. GILLETTE, '97, represented his class at the Alumni Banquet with tact and force.

The veteran missionary of the American Board at Smyrna, LYMAN BARTLETT, '61, has been obliged by failing health to retire, and is living in Springfield, Mass.

On April 25-28 Plymouth church, Minneapolis, where LEAVITT H. HALLOCK, '66, has been pastor since 1898, celebrated with enthusiasm its fiftieth anniversary. Throughout Dr. Hallock's pastorate the membership has ranged above 900. Plans are now being carried out to erect a new edifice at a point more convenient to the residence section of the city. In November Dr. Hallock expects to retire from service.

The Niagara Square church in Buffalo, N. Y., has asked ETHAN CURTIS, '68, who has been supplying during the past winter, to continue for another year.

The new Franklin County Congregational Club in Massachusetts organized in March with EDWARD P. BUTLER, '73, of Sunderland as president and over 100 members, among them several other Hartford men.

A letter has recently been received from JOSIAH G. WILLIS, '73, testifying to his affectionate interest in the Seminary. He is laid aside from active work by almost complete blindness, but otherwise keeps his health and his mental vigor. He is living at Wilbraham, Mass.

FRANK L. BRISTOL, '75, for several years at Candor, N. Y., has become pastor at Riverside church in East Providence, R. I.

Among the Hartford churches that have shared in the beneficent fruits of the Chapman campaign none has received larger additions to membership than the Fourth, where HENRY H. KELSEY, '79, is pastor. Already nearly 150 new names have been added to the roll, making it nearly the largest church in the state.

At the recent anniversary for the first time the Seminary trustees conferred the honorary degree of Doctor of Divinity, the recipient being EDWARD H. KNIGHT, '80, Dean of the School of Religious Pedagogy. Dr. Knight's service as pastor, scholar and teacher has been long and fruitful, and it is a source of strength to the Seminary to have him now so closely identified with its work in this affiliated School.

FRANK E. JENKINS, '81, pastor of the First church at Atlanta, Ga., has recently become Home Missionary superintendent for the ten southern states lying south of the Carolinas and Kentucky. His wide acquaintance with the needs and the promise of this field, with his strategic position at Atlanta, gives him a unique opportunity.

The Second church at Greenwich, Conn., where JOSEPH H. SELDEN, '81, is pastor, has recently added to its equipment a remarkably complete

and beautiful memorial chapel, given by one of its members, costing over \$30,000. The dedicatory exercises in April emphasized the ministry of the church through the Sunday School.

ARTHUR F. SKEELE, '81, at the beginning of the tenth year of his pastorate at Painesville, O., received substantial tokens of appreciation for his labors, especially in the Sunday School.

HERMAN P. FISHER, '83, who has been assisting Superintendent Merrill of the Minnesota Home Missionary Society, will spend the summer in New England, giving some time to historical studies. He keeps up his interest in music, and in connection with the giving of "The Messiah" at Grand Forks, N. D., wrote a considerable article about Handel.

In March CHARLES S. NASH, '83, was called to Oberlin Seminary, but decided to remain at Pacific Seminary, where he has a place of great power not only in the institution itself, but in the churches of the Pacific slope generally.

DRYDEN W. PHELPS, '84, pastor of the Baptist church at Hueneme, Cal., gave the hand of fellowship to several new members of the June communion.

As JAMES L. BARTON, '85, Secretary of the American Board, advances on his tour of missions in Asia he sends back interesting and thoughtful reports to the churches, such as his articles in "The Congregationalist" for March 23 and May 25 on the trend of progress in Japan and China.

In his capacity as president of the Home Missionary Society CHARLES S. MILLS, '85, is constantly in demand as a speaker, as recently at the Missouri State Association and at the Kansas City Congregational Club. He also gave the sermon to the graduating class of Chicago Seminary on May 5.

The "Mission News" for May 15, representing the American Board work in Japan, contains an article on "Education in Mission Work" by MORTON D. DUNNING, '99, of the Doshisha, and some news items from GEORGE M. ROWLAND, '86, of Sapporo.

Professor WILLISTON WALKER, '86, of Yale Divinity School, gave addresses at the spring meetings of the Central Connecticut and the Connecticut Valley Congregational Clubs, the one at Meriden, the other at Springfield, his topic in both cases relating to Congregationalism.

Emmanuel church in Springfield, Mass., where OLIVER W. MEANS, '87, is pastor, is endeavoring to raise the \$15,000 needed to erect a suitable church building, having outgrown the chapel in which it has been worshipping.

From time to time GEORGE E. WHITE, '87, missionary at Marsovan, Turkey, gives evidence of his interest in archæological and literary studies

in connection with his field. He is always on the lookout for remains of ancient buildings, inscriptions, etc., calculated to throw light upon the history of Asia Minor. In "The Congregationalist" for March 16 he reproduced a striking folk-story from the Turkish, entitled "There's some Good in This," illustrating how close Oriental fatalism sometimes runs to faith in a good Providence.

OWEN JENKINS, who was a Graduate Student in '86-7, has accepted a call from the church in Wayne, O., where he has been pastor for three years, to that in Greenwich in the same state.

The faithful work of THOMAS H. HODGSON, '88, at West Hartford, Conn., for many years, combined with the influence of the recent Chapman meetings in Hartford, is bringing a rich fruitage. Almost a hundred members have recently been added to the church.

HENRY L. BAILEY, '89, of Longmeadow, Mass., has been given the chance to make a European trip of ten weeks.

During the early spring the churches of Fair Haven, Vt., conducted an evangelistic campaign under the leadership of ROBERT H. BALL, '89, who has been pastor there ever since his graduation. The State Association met with his church in March.

Early in April Bethany church in Quincy, Mass., which has prospered greatly during the twelve years' pastorate of EDWIN N. HARDY, '90, celebrated its seventy-fifth anniversary with a series of striking services. During his incumbency several other church organizations have been started as derivatives or branches, and yet the home membership has increased about 35 per cent. and the Sunday School much more than doubled, now numbering 800. Mr. Hardy has always been specially interested in work for men and boys, particularly in the Brotherhood of Andrew and Philip, which held its seventh biennial convention in Philadelphia in March and which has been a power for the cause of church federation. He believes that this kind of work should be pursued much more widely among our churches. In March he spoke before the Portland Congregational Club along this line.

WILLIAM P. HARDY, '90, has accepted a call from Sherman, Cal., where he has been for four years, to Redondo in the same state.

RICHARD WRIGHT, '90, after six years of energetic work with the Belleville church at Newburyport, Mass., where he has been specially useful in raising the tone of civic righteousness, has removed to Cambridge, Mass., to become pastor of the large and important Pilgrim church.

On June 9-16 the church at Whitman, Mass., where ELLSWORTH W. PHILLIPS, '91, became pastor last fall, marked its centennial anniversary by a series of inspiring services and social gatherings.

The equipment of the church in Duxbury, Mass., where HENRY B. MASON, '92, has been pastor for seven years, has recently been improved by the installation of a pipe organ and electric lights.

The Indiana State Association met early in May with the First church in Terre Haute, where HENRY H. WENTWORTH, '92, has been pastor since 1903.

The removal of NICHOLAS VAN DER PYL, '93, from the church at Marblehead, Mass., to the larger field of the Center church in Haverhill called forth many tokens of affection and esteem from the parishioners whom he had served for the last four years. Fortunately, he remains in the circle of churches that have come to appreciate his ability and heartiness of spirit.

The Second church at Palmer, Mass., where FRANK S. BREWER, '94, has been pastor for a year, recently celebrated its sixtieth anniversary with appropriate exercises, one of the speakers being PLEASANT HUNTER, '83, who was a former pastor, now of Newark, N. J.

The practical success of the ministry of HENRY L. BALLOU, '95, at Chester, Vt., was recently attested by an addition to his salary, the third since he began work in 1895.

HERMAN F. SWARTZ, '95, recently of East Cleveland, O., was installed at Webster Groves, Mo., on April 5, the sermon being by CHARLES S. MILLS, '85, of St. Louis.

MILTON N. FRANTZ, '96, has accepted a call from Collegeville, Pa., to Osceola, N. Y.

The young church at Pigeon Cove, Mass., to which EDWARD P. KELLY, '96, has ministered for four years, signalized the fiftieth anniversary of the Sunday School from which the church was developed by interesting exercises that showed its hold upon the community.

The Central Turkey College at Aintab, where JOHN E. MERRILL, '96, is president, issues an occasional "Bulletin." In the April number the topics emphasized are the general wave of religious revival that is sweeping over the field, the financial and instructional organization of the College, especially as to the desirable separation of the Preparatory School, the reopening of the Medical School, the setting up of an Industrial Department, and the erection of new buildings with modern appliances, and various matters connected with the life of the students and alumni. Attention is called to the fact that now that the railroad has been extended to Aleppo, Aintab can be reached from Beirut in three days. Hence the closing word—"We invite our friends to call on us!"

CHARLES PEASE, '96, has been working faithfully at the church at Long Beach, Cal., for eight years, being employed year by year. On March 8 he was formally installed as pastor with suitable services. During his pastorate a new church edifice has been built, largely designed by him, and the growth in the membership has been steady.

In view of their appointment to professorships, the one in Doane College, the other in Oberlin Seminary, the Trustees of the Seminary at



the recent anniversary granted the degree of B.D. to LAURA H. WILD, '96, and G. WALTER FISKE, '98, both of whom graduated before this degree was given in course. Miss Wild's field of work will be that of Biblical Interpretation. Mr. Fiske's is a new department, that of Practical Theology and Church Administration, for the development of which he is peculiarly fitted by business experience and by his successful pastorate at Auburn, Me., for the past four years.

GILBERT H. BACHELER, '97, who has worked at Buckingham, Conn., since 1903, has begun ministry to the church at New Lebanon, N. Y.

JAMES B. SARGENT, '97, who has been in service at Northfield, Vt., for a year and a half, has been called to the permanent pastorate. During this time the membership has been increased about a quarter and a comfortable parsonage provided.

At the recent meeting of the South Dakota State Association at Huron STEPHEN G. BUTCHER, '98, of Rapid City, presented an effective paper upon "The Low Ideals of Law" in the state.

In "The Congregationalist" for March 2, G. WALTER FISKE, '98, of Auburn, Me., had a characteristically bright article upon the need of "naturalizing" the boys. (On Mr. Fiske's appointment to Oberlin, see above.)

SAMUEL HEGHIN, '98, has resigned his charge at Gettysburg, S. D.

The transfer of WILLIAM C. PRENTISS, '98, from Newbury, Vt., to East Hartford, Conn., has brought to expression warm appreciation of his work during the last five years. Returning to Connecticut brings him into the long succession of pastors at East Hartford who have been from this Seminary, as well as into the neighborhood of his first pastorate at Poquonock.

AUGUSTINE P. MANWELL, '00, of Canton, Mass., is called to Foxboro, a few miles south.

The awakened activity of the church at Amherst, N. H., under the lead of CHARLES E. WHITE, '00, has been manifested in many ways, such as the purchase and renovation of a parsonage, electric lights in the chapel, new hymnals, a monthly parish paper, special attention to mission-study, etc.

CHARLES H. DAVIS, '01, recently of Somersville, Conn., was installed at Hollis, N. H., on February 13, the sermon being by Professor BASSETT, '87, and other parts by WILLIAM J. BALLOU, '00, and CHARLES E. WHITE, '00.

HENRY K. HAWLEY, '01, has accepted a call from Cooperstown, N. D., where he has served two churches for three years, to Fort Atkinson, Wis., beginning work on May 1.

On February 21, HERBERT C. IDE, '01, for four years associate pastor of the South church in New Britain, Conn., was installed over the First

church in Mount Vernon, N. Y. His tactful and able leadership at New Britain, involving the successful transition from one pastorate to another and also the development of a strong branch enterprise, prepares him for the constructive effort demanded by his new charge.

The church at Turner, Me., where SUMNER H. SARGENT, '01, is pastor, has recently received a small legacy for the support of the preaching and has put in electric lights.

The efficiency of EVERARD W. SNOW, '01, at the Washington Street church in Beverly, Mass., is shown in the steady increase of the membership, the abolition of an old debt upon the church, a marked growth in the benevolences, and sundry improvements in the church building and equipment.

EDWARD S. WORCESTER, '01, who has been associated with Dr. Lewellyn Pratt in the Broadway church of Norwich, Conn., since 1903 and was made acting pastor at the latter's retirement last fall, has been called to the permanent pastorate.

CHARLES R. FISHER, '02, State Sunday School Superintendent in California, stopped at Hartford not long ago on his way to attend the International Sunday School Convention in Rome. Before he returns, he expects to make a considerable European trip.

The Sixth Street church in Auburn, Me., where TELESOPHORE TAISNE, '02, has been pastor for four years, lately received twenty new members by profession. The church debt has been greatly reduced and will soon disappear.

From time to time news comes from ALICE S. BROWNE, '03, at Tungcho, China, where she is not only surmounting the difficulties of the language, but proving her practical ability in organization in spite of them.

ROBERT N. FULTON, '03, of Littleton, Mass., has received a call to the Fourth Presbyterian church in Indianapolis, Ind.

PHILIP A. JOB, '03, who has been pastor at North Falmouth, Mass., since his graduation, has accepted a call to Carlisle in the same state.

The First church in Lynn, one of the oldest in its region, where GEORGE W. OWEN, '03, has been pastor since his graduation, has recently celebrated its two hundred and seventy-fifth anniversary with exercises befitting so notable an occasion.

The church at Glastonbury, Conn., of which Luther M. Strayer, '03, has been pastor for the past two years, is one of those conspicuously benefited by the Chapman meetings in Hartford. Recent accessions number more than a hundred, an increase upon the previous membership of about 35 per cent.

IRVING H. BERG, '04, pastor of the Reformed Dutch church at Catskill, N. Y., had the misfortune some months ago to have what looked at first

like a disastrous fire in the manse. Happily, the damage was not very serious. In March Mr. Berg delivered a strong address before the local Y. M. C. A. upon the religious power of the Association.

The field of CLAUDE A. BUTTERFIELD, '04, at Ludlow, Mass., is expanding with the growth of manufacturing in the town, and the general prosperity is reflected in the increase of the church benevolences and of the pastor's salary.

EDWARD O. GRISBROOK, '04, having followed one Hartford man five years ago at Poquonock, Conn., now succeeds another at New Hartford, whence FRANK S. BREWER, '94, went to Palmer, Mass., a year ago.

ARTHUR CLEMENTS, '05, who has been at Southfield and New Marlboro, Mass., since his graduation, has begun work in a new field at Spencerport, N. Y.

From various reports it appears that ROWLAND B. DODGE, '05, is doing capital work in developing church life throughout the island of Maui, T. H., where he not only has charge of the church at Wailuku, but is organizer and adviser for all the churches. It seems evident that under the lead of such men the Hawaiian churches are entering upon a new period of strength and growth. Plans are on foot for sending more students of native origin to Hartford for training. Mr. Dodge has been joined on the field by his father, formerly pastor at West Boylston, Mass.

GILBERT L. FORTE, '05, has resigned his charge at South Britain, Conn.

C. ARTHUR LINCOLN, '05, was called in February from Manchester, Mass., to be assistant pastor of the Pilgrim church in St. Louis, Mo., where CHARLES S. MILLS, '85, is pastor, and has already made a strong place for himself in that energetic enterprise. On June 12 Mr. Lincoln was married to Ethel E. Green at the South church in Hartford, where he served for a time as assistant to Dr. Parker.

In "The Citizens' Bulletin" of Cincinnati, O., for May 25 is a forceful presentation of the plans and aims of the new People's Institute which is being organized as an extensive educational and civic center, largely under the care of ROYAL L. MELENDY, '05, who has had much experience in such work.

STEPHEN V. TROWBRIDGE, '05, with his wife, reached Aintab, Turkey, during the winter and is busily at work.

In the church at Charlemont, Mass., over which FRANKLIN C. THOMPSON, '06, is pastor, there are efficient organizations in the way of a Ladies' Aid Society, a girls' class and a boys' club, all of which are not only binding the parish together, but yielding spiritual and material fruits. Mr. Thompson also has the care of the church at West Hawley.

The class of 1907 is already fully provided with work. ALBARIAN, after some further study at Columbia University, returns to Asia Minor

for ministry among his fellow-countrymen. BACON is in charge of the new Stanley Memorial Chapel at New Britain, Conn., a branch of the South church, where OZORA S. DAVIS, '94, is pastor; Mr. Bacon was married on June 4 to Elsie P. Bisbee, of Poughkeepsie, N. Y. Bacon and WOODRUFF, who is also associated with Dr. Davis, were ordained together on May 17, President Mackenzie, Professor Merriam, Professor NOURSE, '91, H. P. SCHAUFFLER, '98, S. A. FISKE, '00, H. C. IDE, '01, and J. J. MOMENT, '06, having parts in the service, which included the dedication of the chapel. BURDON continues as pastor of the church at Barkhamsted, Conn., where he has served for two years. MISS CUTLER has been appointed to conduct the Bible Study work of the Y. W. C. A., with headquarters in New York; she began her work by leading a class at the Young Women's Conference at Silver Bay in June. DOUGHERTY is to teach at Straight University in New Orleans. GARDNER is called to be pastor at Pingree, N. D. HOEFER becomes pastor of the German Evangelical church at Mattoon, Ill. HUNTINGTON returns to Robert College, Constantinople, to take charge of the preparatory department; he was ordained on May 31 at Milton, Mass., President Mackenzie preaching the sermon. IMES expects to engage in Y. M. C. A. work at Hampton Institute. JORDAN looks forward to a pastorate among the Free Baptist churches of New England. RUECKER accepts a call to Preston, Conn. WILLIAMS goes abroad to study in England upon the Thompson Fellowship, his subject being sociology. A year hence Bacon will follow him, the Fellowship having been divided.

Of The Post Graduate Students:—REV. FRED B. HILL will assume the Professorship of Biblical Literature in Carlton College; REV. ALBERT S. HAWKES is stated supply at Somersville, Ct.; REV. A. v. C. P. HUIZINGA has accepted a call to Preston, Ct.; REV. JOHN W. MCCOMBE is supplying the First Church, Torrington, for three months; DR. SAMUEL ANGUS returns to the Seminary as instructor in New Testament Greek.

At recent commencements the degree of Doctor of Divinity was conferred by Yale upon President Mackenzie, by Syracuse upon Professor Merriam, and by Lake Forest upon Professor NOURSE, '91.



## Happenings in the Seminary

### THE SEVENTY-THIRD ANNIVERSARY.

The closing exercises of the Seminary year were very satisfactory from every point of view, though there was no distinctive event or new announcement to mark them.

Monday, May 27th, was given to written examinations and to the graduation exercises of the School of Religious Pedagogy, which were held in the Seminary Chapel. Secretary Sanders' address on the Place of the Bible in Religious Education, is printed elsewhere. Diplomas were given to five students and the degree of bachelor of religious pedagogy to one. The year has been a very successful one in quality of work and the number of students of whom 67 have been enrolled besides 27 Seminary men who have elected courses. The prospect is bright for the coming year.

Tuesday, May 28th, justified its name of "Alumni Day." An uncommonly large number of graduates of the Seminary were in attendance and showed a lively and cordial interest. The substitution of written for oral examinations left the morning free for a conference of Faculty and Alumni. Professor Macdonald answered the question "Why study Hebrew." He did not try to prove that Hebrew can be made of primary and permanent profit to every student, but he insisted that in no other way can a thoroughly good knowledge of the meaning of the Old Testament Scriptures be obtained. Translations are faulty through deficient scholarship or artificial restrictions.

President Mackenzie's criticism of "The New Theology" was no less timely. It is given elsewhere. A number of the men present took up the discussion and the Anniversary Prayer Meeting followed.

Several of the reunion classes used the middle of the day for their meetings. The largest number was reported by the twenty year class, '87, who rallied eight members. Prof. W. S. Pratt the only member of the present Faculty who taught them was with them at luncheon. Before its next reunion in 1912, this class hopes to make a substantial gift to the Seminary, as a memorial

of Arthur S. Fiske and H. D. J. Gardner, who died shortly after graduation.

The meeting of the Alumni Association occupied the afternoon, President C. B. Moody, '80, being in the chair. The usual business of reports and elections was transacted. The officers for the next year are: President, W. B. Tuthill, '97, Leominster, Mass.; Vice-President, C. S. Lane, '84, Mt. Vernon, N. Y.; Executive Committee, J. L. Kilbon, '88, Springfield, Mass.; J. H. Gaylord, '99, W. Brookfield, Mass.; Rev. J. P. Harvey, '80, Chester, Mass.

A good deal of interest was manifested in the approaching 75th Anniversary of the founding of the Seminary and a committee consisting of T. C. Richards, O. S. Davis, and J. L. Kilbon was appointed to plan for an adequate commemoration, in coöperation with a committee of the Faculty since chosen, Professor Jacobus being chairman.

The report of the necrologist, Professor Gillett, included sketches of seven sons of the Seminary: Henry M. Field, 1841; Samuel S. Potwin, '59; Edmund M. Pease, '60; Lewis F. Morris, '69; Charles S. Sanders, '79; George E. Taylor, '80; and Alpheus C. Hodges, '81.

Representatives of the reunion classes spoke as follows: S. B. Forbes the only survivor of '57; G. W. Andrews, '82; F. E. Butler, '87; J. A. Burnap, '92, and E. C. Gillette, '97. The topic for discussion was the Evangelization of the Non-English-Speaking Immigrant. Rev. O. S. Davis, D.D., of New Britain, speaking from a daily encounter with the problem opened the discussion with an address of great grasp and practical suggestiveness, which appears on another page of the RECORD.

The Library was solidly filled for the Alumni Dinner Tuesday evening. The central feature of the occasion was the unveiling of Dr. Hartranft's portrait, lately executed in Germany by Friedrich Heyser. The seated figure is about life size, natural in pose, and true to the subject in dignity. The portrait is a noble work of art as well as a vivid reminder of Dr. Hartranft's thirty years of service in the Seminary. Rev. H. H. Kelsey was toast-master and presented the portrait on behalf of the trustees. Professor Jacobus, responding for the Faculty, paid an affectionate tribute to Dr. Hartranft's commanding influence and inspiring leadership among his colleagues, and voiced their insistent desire that the permanent position of the picture be in the Faculty Room. Rev. C. S. Lane expressed the homage and love of the Alumni for a great teacher and Rev. C. F. Weeden, representing the Class of '87, dwelt upon the engrossing theme of the evening alluding

to the tender and genial side of Dr. Hartranft's great nature. Other speakers were Rev. S. B. Forbes, '87, Rev. G. Walter Fiske, '98, professor-elect of Practical Theology in Oberlin Seminary, Rev. Ashley D. Leavitt, '03, President Mackenzie, who urged the wisdom of thorough theological studies in the face of the demand for subjects of immediate utility, and Mr. A. R. Williams of the graduating class. The last named speaker in characterizing his class said: We have been distinguished by *our virility*. Andrew, the Swedish janitor, says it is with great *joy* that he will see the Senior class depart, for whenever after one of our orgies he is summoned before the Thayer-Allen court of justice to account for the broken furniture, it is with trembling fear of losing his *yob*, going to *Yail*, or meeting some other equally horrible fate.

We have also held an *unyielding attitude in the face of temptation*. Out of a class of 13, ten of us go out unengaged, "unwept, unhonored and unstrung," and though many siren voices have almost lured us to the rocks, yet unflinchingly in the face of the enchantresses have we kept true to the vow of celibacy.

But despite this, our class is characterized in the third place by its *thorough going patriotism*. The esteemed patriarch of our class, Father Burdon, is the father of a Rooseveltian family of Hexateuchal proportions. So unto us one Burdon was given and unlike "the wicked and slothful servant," lo! he has gone forth and borne six other Burdons.

In the fourth place we have shown great *maturity*. Unlike many students who go forth to become in a few years critics of the Seminary, we already know just what is the matter with it and have carefully listed the requirements for a theological professor — that paragon of all virtues.

Last night we had our farewell class meeting. We tried to forget how we had divided into two distinct and hostile parties upon the age of the J document in the Pentateuch and how the only girl in our class knew more Greek and Hebrew than all the rest of the class put together. We tried to forgive on the one hand our Africaner for being a hyper-Calvinist and our beloved president, on the other hand, for his radical liberalism. We talked in a free, frank, open way upon our Seminary life, and what these three years had meant for our mental and spiritual growth, and while we did not express the same affection for this institution as we did for our colleges (perhaps theology and criticism has hardened and calloused our sentiments or at least suppressed their effervescence), yet many of us said that these three years of life had meant more than those four years in college. When we tried to account for this influence we could not concretely specify

it nor place our hands upon it and say it was just here or just there. But there were spoken many deep words of appreciation for our own President Mackenzie in the great-hearted, large-souled influence of his spirit upon us.

To our professors and fellow-students in their lives of serious conviction, noble ideals and steadfast consecration, we owe much. Somehow we feel that now we have a larger knowledge of the truth, and that Christ has been magnified and exalted so that we can go forth to preach Him to the hearts of men and to the life of society. As we enter into our life work in whatever direction it may lie, we can sincerely say

"O Master, let me walk with thee  
In lowly paths of service free."

From the table at the dinner the following cablegram to Dr. Hartranft was presented by Professor Jacobus and sent by vote of the association: "The Alumni assembled at the unveiling of your portrait send you loving greetings in appreciation of all you have been and are to Hartford." This message called forth the following letter from Dr. Hartranft:

My dear Dr. Jacobus:—

Your beautiful cablegram broke up the fountains and awakened all the echoes in me. At first I seemed impelled to send you a reply under the ocean, but it was after all too late to catch any of the official groups, and I finally resolved to conduct myself in the usual, but maybe less sympathetic way. And what can I say, but that the Seminary is in my daily thought and petition—student, instructor, curator, graduate. May they all walk in the highest fellowship and enjoy the supreme blessing, the peace that passeth understanding. I wanted you to repeat for me over the assembled Alumni the great Levitical benediction; but it was too late to ask that. Please greet, as many of the great company for me as you can, and give each my heartfelt thanks for remembering me so graciously.

Yours sincerely,

C. D. HARTRANFT.

On Wednesday morning were held the annual meetings of the Pastoral Union and of the trustees. At the former W. J. Tate, '92, presided. Hon. H. H. Bridgman of Norfolk was elected trustee for three years in place of the late Dr. George R. Shepherd. Otherwise the retiring trustees were re-elected for the term expiring in 1910 as follows: Rev. J. L. Barton, D.D., Boston; Rev. L. W. Hicks, Wellesley, Mass.; Rev. H. H. Kelsey, Hartford; Rev. H. A. Stimson, D.D., New York; Rev. Geo. W.



Winch, Barre, Vt.; John Allen, Hartford; D. Chauncey Brewer, Boston; Edw. W. Hooker, Hartford; Chas. M. Joslyn, Hartford; and Eldridge Torrey, Boston. The Pastoral Union chose as officers: Moderator, T. M. Hodgdon, '88; Secretary-Treasurer, E. E. Nourse, '91; Executive committee, W. F. English, '86, O. S. Davis, '94, and F. P. Bachelier; Examining committee for three years, F. S. Brewer, '94, and F. M. Hollister, '91, in addition to the present members — O. W. Means, '87, Secretary; C. B. Moody, '80, F. S. Hatch, '76, and W. W. Breckinridge.

The Board of Trustees elected officers as follows: President, Elbridge Torrey; Secretary, Rev. L. W. Hicks in place of Charles P. Cooley, resigned; Treasurer, John Allen; Auditor, E. W. Hooker; Executive Committee, Lyman Brainard, Atwood Collins, John Allen, President Mackenzie, Rev. R. H. Potter, Rev. H. H. Kelsey and E. W. Hooker; Committee on Endowment, the President and Treasurer *ex officiis*, Messrs. Joslyn, Cooley and Brainerd for the trustees; A. W. Hazen and E. S. Sanderson for the Pastoral Union; Examining Committee for two years, Messrs. Barton, Stimson and Mills; Committee on Instruction and Apparatus, Messrs. Greene, Hicks and Richardson; Committee on Increase of the Ministry, Messrs. Stimson and Anderson from the Trustees, G. A. Holland, C. M. Southgate, and F. S. Hatch from the Pastoral Union, W. B. Tuthill and O. S. Davis from the Alumni, and Professors Jacobus and Mitchell from the Faculty. Samuel Angus, Ph.D., Ballymena, Ireland, a graduate of the Royal University of Ireland and of Princeton Theological Seminary and a graduate student of Princeton University and of Hartford Seminary, was appointed instructor in New Testament Greek, as an assistant to Professor Jacobus.

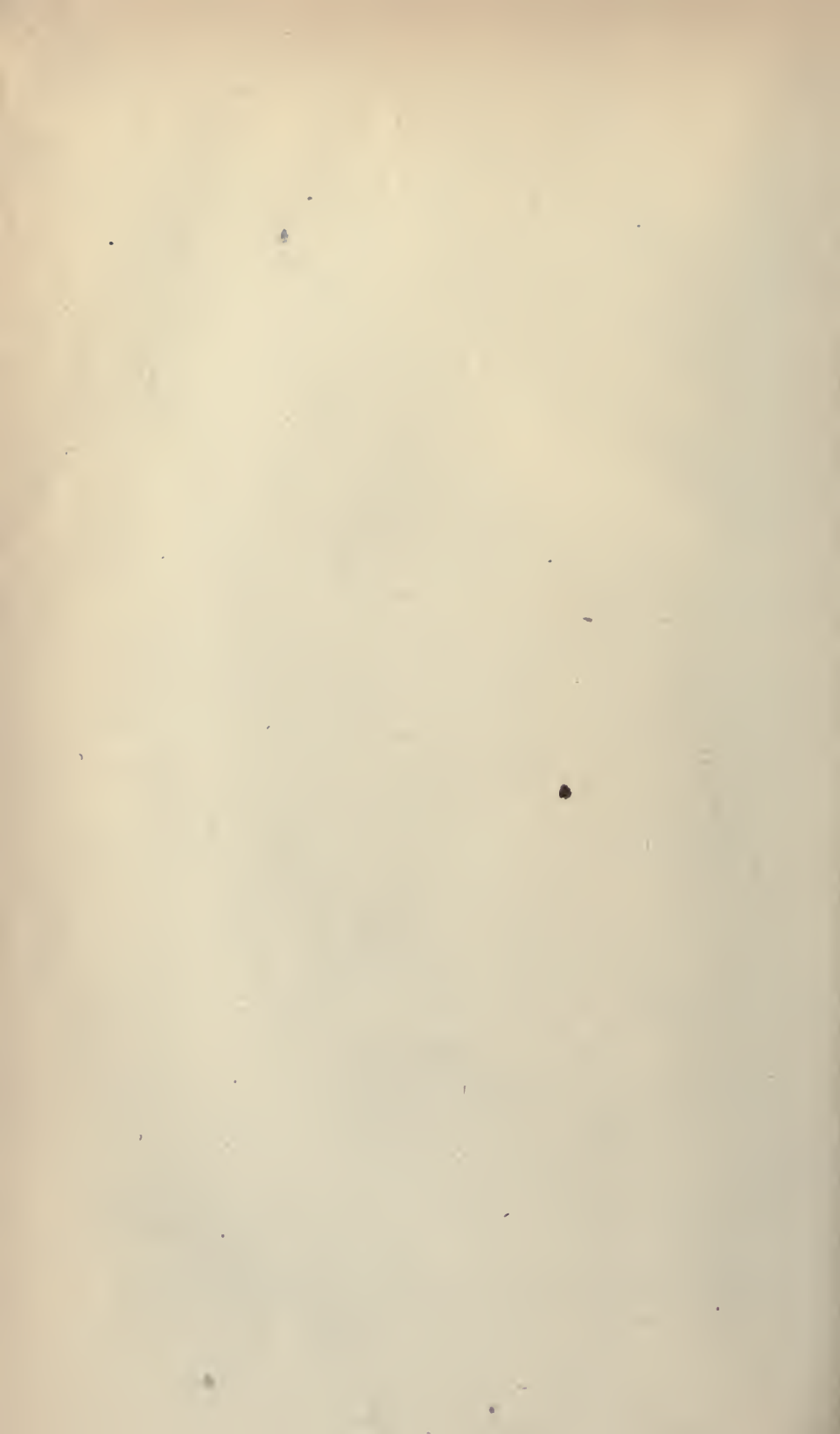
The graduation exercises occurred Wednesday in the Seminary Chapel. After the devotional service conducted by Dean Jacobus and President Mackenzie, Rev. Dr. Parker's address, "Concerning the Gentleman," was given. It appears in full in the present number of the RECORD.

The President announced prizes as follows: Porter Ogden Jacobus Fellowship for greatest proficiency in graduate studies, Samuel Angus, Ph.D.; William Thompson Fellowship, Alvin C. Bacon and Albert R. Williams; Hartranft prize in Evangelistic Theology, Henry F. Burdon; Greek prize, Ethel Cutler; Bennet Tyler prize in Systematic Theology, Raymond E. Beardslee; William Thompson prize in Hebrew, Lawrence F. Macdonald; Special Fellowship in Church History, Rev. Elmer E. S. Johnson.

Rev. Lewellyn Pratt, D.D., on behalf of the trustees conferred degrees and diplomas as follows, the presentation of candidates

being made by President Mackenzie: The degree of Bachelor of Divinity to Sarkis Manoog Albarian, Hadjin, Asia Minor; Alvin Converse Bacon, Brandon, Vt.; Henry Fontaine Burdon, Barkhamsted, Connecticut; Ethel Cutler, Jamestown, N. Y.; George Lake Imes, Harrisburg, Pa.; Elwyn Knowlton Jordan, Lewiston, Maine; August Ruecker, St. Louis, Mo.; Albert Rhys Williams, Blassburg, Penn.; Watson Woodruff, Berlin, Conn.; George Walter Fiske, Auburn, Maine; Laura Hulda Wild, Crete, Nebraska; the Diploma of the Seminary to Robert Chambers Dougherty, Kansas City, Kan.; Harold Irving Gardner, New Haven, Conn.; Martin Charles Hoefer, Higginsville, Mo.; George Herbert Huntington, Milton, Mass.; and the degree of Doctor of Divinity to Rev. Edward H. Knight. This degree had never before been conferred by the Seminary, and it was generally felt to be specially fitting that the first recipient should be the Dean of the School of Religious Pedagogy. President Mackenzie in presenting this candidate recalled his scholarly habit and career in collegé, Seminary, and the University of Leipsic and his faithful service as a teacher of teachers.

President Mackenzie addressed the graduating class in a sympathetic vein. He urged the presence of God in the life of a consecrated man as a spring of humility and fidelity and of confidence as well. The exercises closed with the usual parting hymn and the benediction.



THE  
HARTFORD SEMINARY RECORD

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VOL. XVII. No. 4—OCTOBER, 1907

[Entered at the Hartford Post Office as Second Class Matter.]

Published quarterly in January, April, July, and October. Subscription price, \$1.00 per year, in advance. Single copies, 30 cents. Remit to order of HARTFORD SEMINARY PRESS, Hosmer Hall, Hartford, Conn.

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EDITORIAL BOARD:—Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Austin Bradley Bassett. *Associate Editor*:—George Bradford Neuman.

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The articles in this month's RECORD touch a variety of questions of interest. Professor Merriam's address on Personality and Perspective touches a note which our age needs to hear. In our enthusiasm for new discoveries and new phases of thought we have come perilously near forgetting that poise and balance are necessary, as well as impulse and motion. Here is a plea for balance, but it is for a balance secured, like the efficient equilibriums of nature, through energies reciprocally related. Many a country pastor will feel encouraged by Dr. English's fresh analysis of the Problem of the Country Church. Here again the broad view and the thorough analysis of conditions puts an end to much restless criticism and theorizing as to what the Country Church should do and what it is not doing. Dr. Bliss from the cool standpoint of the trained psychologist makes suggestions with respect to the doctrine of the Trinity, and its modern psychological relationships which will repay careful pondering. The series of articles which Dr. Wilder has presented on Ndau Religion will be gathered into a pamphlet and reprinted as a study in the life of primitive religion. The reports from the Alumni and the sketch of the opening life of the Seminary year are postponed till the January number.



The National Council of the Congregational Churches which has just closed its session as we go to press will stand as one of the "epoch-making" gatherings of the denomination. That which was dreaded in the beginning of its organization, and which made such heroes of Congregational Independency as Dr. Leonard Bacon look askance at it, has certainly happened. It is certainly proving to be a mighty influence toward the centralized efficiency of the denomination. If that is a bad thing the fathers were right in disapproving its initiation. But the children at Cleveland did not hesitate to glory in the accuracy of the fathers' prophecy and to rejoice that it has become true. "Representative Democracy" was the watchword of the meeting, in contrast to the old cry of Local Independency. The men at Cleveland did not hesitate to avow that it was time that Congregationalism ceased to allow all other denominations of Christians to be leavened into a richer fruitfulness by the absorption of its principles and methods, while it refused to appropriate anything of the excellences of other denominations which a long testing had proved to be efficient agencies for the spreading of the Kingdom of God. They refused to shy at the boggy of Presbyterianism and Methodism. This temper of the Council was even more prophetic of advance along the lines of the unification of Protestantism than was the cordial approval of the idea of Tri-Church Union. One of the peculiarities of the expressions toward the latter was the attitude of the laymen. From the laity came the expressions of the strongest approval of the movement as expressed in the "Act of Union," and the manifestations of the most vigorous hostility toward it. It is only fair to say that the approval came from those who were most familiar with the plan and had given it the broadest consideration. This fact points to the probable effect of longer deliberation by the churches, and to the wisdom of refraining from precipitate action.

## PERSONALITY AND PERSPECTIVE.\*

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In choosing a topic suitable for this occasion, I have set before me two simple ends: first, to say something which might be of help at the beginning of a year of Seminary work, and second, something which out of study and experience has become vital to myself. These conditions have seemed to coincide in two words which have been forcing themselves upon me like an insistent text of Scripture: *Personality and Perspective*.

On their very face, before we discuss them, these two words suggest a blending of the man and the scholar; the individual, but the individual relating himself in thought and service; a life, but a life seeking light; a light, but a light so adjusted as to give heat as well. You cannot say the word Personality without suggesting something concrete. You cannot say the word perspective without hinting at least a more abstract mental attitude; one word indicates the prevailing tone of the artist; the other retouches the picture into harmony of color in his objective aim.

Now neither of these important words is down in the Curriculum, and yet the Curriculum is meaningless and confusing without them. We cannot have a special department of Perspective here just because *you* are Personalities. And supposing there were a chair of Personality endowed; who among the sons of men could be called to fill it? But I am not so much interested for you in these words separately as I am in putting them together. More and more it seems to me that what the Christian world, both in thought and service, most needs is a man who can get intellectual, spiritual and social perspective, and yet hold on to his own personality, as his greatest specific weapon; with whom neither the zeal of life is eaten up by the intellections of life, nor whom the outward activities of his day have divorced from the inner fire and motive of his own mind and heart. But to dwell upon this more familiar phase of thought would be only

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\* Address delivered at the opening of the year at Hartford Theological Sem September 25, 1907.

to repeat again to a Seminary audience a threadbare warning and impulse. And so I ask you to take a wider range of suggestion which we will most easily compass by noting in the order of our thought, first, two phases of Perspective; second, two factors in Personality, and then third, apply them in conclusion to one field in which today they are most practically needed together.

I. The word Perspective has far more varied aspects than we can discuss tonight. Let us confine ourselves to two extreme points of view between which stand our responsible personalities.

One is the larger, more objective, and organic trend; and the other the smaller, more subjective and individual emphasis. Whichever extreme is naturally espoused, the other often seems necessarily belittled. A minister's larger view from study, in history, science and letters, his wider scope which breathes the catholic spirit always seems to some to endanger his individual force; and his smaller individual emphasis, which seems to add to his force may rob him of a scholarly poise which makes him the prey of bigotry and vagary. This process has always been going on between different historic ages in their engrossing emphasis of truths which are only partial, as we see them now. And the same is seen also between different types of individual men in the presence of such complex emphases as we meet today. Now there is a great half truth in both extreme types of perspective. The wide ranging, world-enveloping movements represent one of the tremendous elements of influence today. A man cannot be as small as he once could with complaisance. He must feel the pull of an organic world, past and present.

Nothing rebukes the immediate individual visions of the scholar like the slow movement of historical processes. "God is not in a hurry, but I am," said Theodore Parker. That is a fine word of Principal Forsyth that "The living are but the latest. They are only the fringe of all society. The present is but the glowing tip of the past." Or as a modern poet puts it,

"You must step back to the Law of Moses for vantage  
If you would leap to Christ with the world in your arms."

No age of God is brand-new. Christian Providence is as old as Israel, as new as America. Athenian learning and Roman rule, Holy Roman Empire, and mediæval feudalism, the birth

of nationalities in Europe, the revival of learning, and the Pilgrim exodus; the French revolution and the federal congress; the civil war in America and the Czar's peace proposals, which yet ushered in so awful carnage, and the Mikado's rising sun of victory,—each great century-wide, slow moving, one-sided emphasis of political and religious verities forces us to larger perspective as we see again today how God is deploying His world schemes of conquest on a still more colossal scale; changing the front of His battle lines from Atlantic to Pacific; and moving His base of campaign from continent to continent. He is forcing us to look out at His enlarging horizons and crowding upon us deeper significance in religious as well as social and political Democracies.

And yet tho' each new age is heir to all the past, and at the end of the ages, as we look back, we see and recognize God's patience with our slow and one-sided apprehension: yet as surely as our own new era emerges, we still are swept out of perspective again, as all the past has been, by some newer emphasis of study, or some new panacea of reform. We still raise monuments to the great perspective of Providence and we still stone any contemporary prophet of conservative balance. Now in a sense this is inevitable by the very limitation of our personalities. Our force as well as our comfort may lie in realizing that we make only a small segment of God's great circle, and our age its little addition to His larger circumference. But this attitude, so grandly inspiring, is yet tending today in many ways to swamp personality. This larger perspective may be soporific, the catholicity of it may take away our nerve, the impersonality of it may excuse our exertion. We may lazily lie down in some cherished objective formula to denominate our "times" so-called and then repeat again the same old monotonous program of history. Just now this larger perspective is tending to lose sight of the trees in wonder at the forest. The peril is to throw down the oars altogether and drift in a good natured sort of way, and say anything and everything is true and important; every tendency and every emphasis now, as in history past, is a fraction only of God's truth — and this is a wonderful discovery to make.



Every architect and even every mason is at work upon some part of a divine cathedral. God will finish the turrets at the end of the ages.

No grander or more inspiring thought can come into the human soul. And yet this extreme alone often tends to make a sufficing largeness and breadth of view relax the grip of will and thought. It often harmonizes with an easy optimism, or a literary dilettantism, or an impersonal ethicism — just because its engrossing view is the objectivity of everything, and so individualism in any phase may be anathema.

And yet the other extreme of perspective still holds. For while many things have emphasized this larger perspective with its possible perversions, still no period of history has come to be so diversified in its individual notes. Revulsions of emphasis take place now in decades which in earlier ages took slow centuries to compass. In a sense never were so numerous contentions right. In a sense the glory and hope of our day is that the spiral and monotonous progress of the centuries may be quickened and broken up by the swifter play of the decades. Men do see and differ on a great many things rather than take opposite sides upon one thing predominately, as *e. g.*, Christology of the early centuries, Nominalism and Realism of the middle ages, personal faith and church authority of the Reformation era. Today we differ more all along the line, between whole realms of study, between many weapons of reform, between wide ranges of government and thought. This is confusing and makes perspective harder than ever. It challenges more heroic thinking in the scholar and more self poise in the reformer. Never was the other subjective extreme of perspective so insistent. And this is not the mere wrangling of the narrow, nor the provincialism of the average man. We see it in academic life, we feel it in the Seminary. Variant individual notes make education more vitally necessary than ever; and it is the snibboleth of our day that education can do everything. Yes, but as far as perspective is concerned, never were men so espousing every tangent of specialization. Take an illustration right in our own sphere. It means much for the eager, hungry and flexible minds of our day to recall such a fact as this, — that when

I came here only fifteen years ago, we were in the full tide of recoil from Dogmatics to Biblical Theology. Next History became the absorbing study. Then Sociology had its day to underestimate relatively other departments. Then came along the great wave of critical interest in the Bible itself, and its corollary of linguistic emphasis, and just now Theology is again reasserting its dominance, as we swing back to it with enlarging perspective. But each for a time has seemed *the* most important thing a minister must master. And before you they all lie today. Individual responsibility can never be thrown off in an elective system and yet never did every subjective predilection so need to be *related* objectively.

Now just as we discovered that the larger perspective has its danger of losing the trees in the magnificence of the forest: so our smaller scholarly or practical provincialism has also its peril of losing the forest in the trees. For look! This extreme, either in the Seminary or in the world at large, seems never able to see more than one thing. It makes its own provincialism measure all the provinces of God, in nature or history. It is an insect feeding upon a leaf, and forgetting the great tree, rock rooted or tempest tossed. It tends to live in one faculty only. It fits and starts everything from one stadium to one goal. If one emphasis is important, all others seem comparatively irrelevant. Such a perspective is either optimistic:—for it only has to see its shibboleth triumphant, and the millennium will dawn; or such a perspective is pessimistic: for the absence of its favorite virtue to extol, or the prevalence of its favorite sin to attack, is bringing in the Judgment Day. This is the perspective of the Utopists of all history, who yet somehow help to keep up the hope of the ages. This is the perspective of the reformer who yet adds a needed, even if a one-sided force, to each generation sagging into good-natured satisfaction with things as they are. This type is in peril of seeing naught but antitheses and never harmony between the many sides of truth, just as the other extreme sees no difference and throws down all walls by pseudo-compromise or easy-going complaisance. It seems as if men could never keep balance and yet not lose the fire of our own two-sided personality; self and other self, my God and the God

of the whole earth; the subjective and the objective data of the human soul. To illustrate — it seems to be a necessary postulate of thought with some that if a man is intellectual, he cannot be practical; or *vice versa*. It is a prevalent idea with some that a minister must be *either* a preacher, *or* a pastor, *or* a social leader. To blend or co-ordinate violates his *specialty*. A sharp issue is raised by critics about the seminaries, and within these walls too, as between study and “work” so-called: as if all fruitful study were not work at all, and outside work were only the “new obedience” so-called, demanded by the day, satisfied with the call to Matthew “Come follow” and never to be married, with Apollos, to any New Learning. We hear about religious culture and the Johannine Gospel, as if it could never breathe in the cultured religion of Paul, who yet somehow said “My Gospel.” If one scholar would make vital recognition of spiritual truth, he must perforce keep warning us against “barren intellectualism.” Is a man catholic: then he cannot be zealous. Is he deep: then he cannot possibly be broad. If he would keep his religion, according to some, he must give up his theology; and theology again is just as far removed from sociology as the east of Paul is from the west of Spencer.

This same age of ours that a little while ago, in some quarters echoed: “Back to Christ and His Gospel” (Historicity is the great alembic!) is now in other quarters saying: “Never mind the Historic Christ” (Subjectivity is the great alembic!). Christian consciousness, born somehow, with vague certitude of historic father in the succession of experience, is ample: “the very ghost of a Gospel,” — as some one has called it.

Again we see the same thing in the new emphasis of Immanence, and yet for some this has dimmed nearly every ray of Transcendence. And large and inspiring as is the note of Immanence, some can only hold it by leaving no room for Imminence in an irresponsible and impersonal evaluation of virtue and sin. Again the great sociological movement of our day has put fresh centrality for some minds into the Incarnation of Christ — and lo! a generation that has almost forgotten in many quarters the word Atonement, as if it were only an invention of theology. Again there is always a subconscious antithesis for many minds



between nurture and evangelism. There is even a secret fear that the emphasis upon conversion will undermine the significance of character, or that if you say much about character, you will forget the New Birth. Or once more the exclusive zeal either for faith *or* for works; for religion, *or* for morals; for God *or* for man (as if they were different worlds of thought) has been embattling men for ages. If we would exalt God, we must minimize man; or if we exalt man, we dishonor God. And yet today when men do dare to think there is no despite to a Heavenly Father to dwell upon a son's heights as well as depths: then, lo! we burst all barriers, to divinize man at the one extreme or humanize God at the other, so that there are few delimitations left between Holy God and sinful man.

It is only by seeing in various ranges of study the value and danger alike of two extreme perspectives, that I would call your *especial* attention now, as the practical end of our thought, to the same things in one particular sphere of thought and service. No one will dispute the fact that for twenty-five years the social note has been most emphatic, and that coincident with it, or partly as effect of it, renewed emphasis has been placed upon man, and upon man as related to his fellow men, here and now, in this world: and therefore we hear much about the "changing order" and the "social crisis." And here again inevitably the same extreme emphases appear at once. "See the forest," say some: the vast, splendid or tangled forest: large movements, many agencies, social organism, environment, economic condition, corporate responsibility; Christendom, Kingdom of Heaven on earth, society at large is the great objective. And others, with voices almost lost in the vaster echoes of woodland, cry "See the trees!" the individual man, the immortal soul, private character, personal conversion, a man's own appropriated faith, and his own propaganda of evangelism in the local church! It seems almost impossible for men to hold both ideas in the same mind!

While some are practically saying that you cannot hold Paul's faith, unless, like fiery Luther, you call James' Epistle "a book of straw!" On the other hand, James the Apostle with his emphasis, is rallying still larger hosts of men today that he surely never dreamed of setting up a special banner for.



Does one man preach passionately the personal evangel of salvation: then he is not "in touch with his times" according to some. Does another man deal with social betterment and civic righteousness; there are many to cry out that he has "lost the gospel note," and is only a "sociological preacher." May be so.

Once we constantly heard the word earthly "probation": now the word "mission" in and for the world seems to dispossess the other of its vital significance. "Kingdom" and "Church" are terms which are coming to be veritable banners of hostile fleets of thought. Even deep interest in one's own eternal salvation is denominated "selfishness" in some quarters. "Otherworldliness" has actually become a term of reproach in the thought of one who catches either *only* a socialistic vision of earth's millennium, or sees *only* an earthly inferno which he attributes largely to the solaces and awards of another life. Fifteen years ago, students in my class room seriously asked me if I did not think all competition was wholly unchristian: and yet now, today, in quick recoil, in the era of co-operation and combination, and of Trusts and Labor Unions, competition is again held up as a sort of lost palladium of the social and Christian liberties of the people.

A half generation ago, we had been thinking that the progress of Revelation was from a Theocratic state to what Mulford called the "Republic of God." But now in the extremity of the new emphasis, a recent book seems almost to read devolution, in historic processes, from an O. T. theocracy to the sad results (which are all he seems to see) of our personal Christianity, at the end of the ages.

We had thought in the early impact of the modern social movement, that there was some heavenly content in the words "Kingdom of Heaven"; we had thought that the Kingdom of God was far more than a Hebraism; that the Gospel was more than a new law, and Christ more than a great social Teacher: but, no, the newer emphasis must have a "Sociological" Christ to displace the Theological one; the Gospel of the Kingdom must be thought antipodal to any thought of the individual; and Christ must be called the "First Socialist," or even, according to Lavellaye, the great "San Culotte of the ages." Now, in

saying these things, I am not forgetting that for generations a spiritual experience of religion had doubtless lost its ethical perspective; and to make theology more ethical and Christianity more social has been a mighty boon of the last twenty-five years; but vitally as social Personality is needed, it is yet almost dangerous today to a man's supposed sympathy with social ills, to his scholarship as a thinker, or his zeal as a reformer to mention the individual: so far have monistic theories in sociology come to prevail. We even attribute a sort of personality to the mass, and just as Comte called an aggrandized humanity the "Grand être," as an object of worship, so many have come to speak of the "Social Consciousness," the "Social Will" and the "Social Mind" as separate entities. Moreover, in the recoil from the individual ethical viewpoint, there has grown up a sort of impersonal ethicism, which gives to environment by far the larger share of praise and blame for character, that palliates or curses the times, the trend, the tendencies of an age: as if an impersonal thing could ever be made out of a throbbing world of men and women. And this same impersonal ethicism is now expecting to root out successfully vast corporate evils, just when men and women have long been hiding behind convention and corporation and party, and dis severing the laws of family, trade and politics from the higher individual standards of virtue and honor and justice. Private morals in this country have seldom been higher. Corporate morals have seldom been lower: and yet we parley over which weapon to choose first: just because we are almost obsessed by the bigness and vagueness of impersonal entities.

It is just because I am so deeply interested in all this organic perspective, because I rejoice in the broken bonds of a mere atomistic view of ethics and religion, and because I want with all my heart that the church and the ministry shall awaken to what is just now so vital: for this very reason I challenge myself and you to say that it is often as important to withstand as to stand with the zeitgeist of the time; for this reason I have tried to see two instead of only one perspective in a vital movement. In the interest of that very interest I would sound a recall to personality—or rather, putting the two words together, recall a right Perspective of Personality itself.

II. Passing now to the other word of our theme, I feel that out of these two extremities of emphasis, your generation, gentlemen, is going to get help by a better view of Personality: a truer personality which the two extremes have alike overlooked or discredited, either because personality has been of late tied down by the emphasis of great objective forces, or because it formerly was made to be commensurate with individualism. For you and me as persons, dealing with other persons, in a church made up of persons, the net result of all the great movements of the last generation is this: that scientific method, evolutionary philosophy, critical Bible investigation, the historic spirit and the social impulse have all reached a certain zenith of emphasis, and made their most positive contributions. Already they are beginning to reach out for a lost perspective. It is the new Perspective of Personality enlarged by all these human elements and social duties, and yet needing just as much as ever to find a Lord and Saviour in a larger and yet marvelously personal consciousness: this it seems to me is what the Christian world is just now awakening to get, as you go out to be preachers and pastors and leaders of the host. A two-sided personality to be brought into harmony with Christ in His two-sided personality: *both* sides redeemed and motivated by a Gospel, which is also two-sided, and moving with the Lord of that Gospel in a way just now he emphatically marshals us to move.

Now, it is because the statement of a truism is often the freshest contribution to thought, that I venture to believe that one or two commonplace truisms will not be out of place. One truism is that a man *can never get away from himself*; and the other truism is that *a man really never knows himself unrelated*. To borrow a familiar figure, Personality, like life itself, is not a circle swung from one centre, but it is an ellipse described from two foci. Personality, therefore, can never be identical with mere individualism. Personality can never be identical with mere altruism. The individual as such is never completed till he complete himself in others; and yet all his relation with others carries his own individual self that he can never shake off, in the nature of things. "Souls, but souls, in moral fellowship are the ultimate reality of our world," says Dr. Gordon.



Some one has said that "doing without being is a verb without a noun." Yes, and we may also add that being without doing is a noun without a verb. No vital life sentence of Personality can be written without both. You cannot have altruism without the mutual alter. The extremity of altruism, as the only duty, is suicidal, as it would leave no field for its exercise; and the extremity of individualism as the end of success or salvation is suicidal of one-half of personality.

Now this is so alphabetic that I am almost ashamed to utter it. But an eminent college president has rightly thought it worth his while to write one of the most vital social books our country has produced to recall this forgotten truth, for it is such truisms as these which, to quote a phrase of Coleridge, "lie bedridden in the dormitory of the soul": bedridden just because we lose the simplest and most fundamental perspective of ourselves. The truth is, we prefer to indentify personality with one or the other, and then to sling epithets. It has come about that we cannot say "self" without meaning "selfishness," or harbor the word "individual" without meaning "individualism," as if there were no such thing as self love, self worth, imparting self, giving self, for its ultimate devotement to relationship — devotement even to self sacrifice and death.

The new personality then that our day demands means Liberty and Relationship taught how to live together; self and others, with neither neglected; a sharper weapon, and yet a wider battle-field.

But for you and me, brethren, this whole question of Personality and Perspective lies not in any alphabetic analysis of the words, vital as it may be to recall it. Nor is the question whether the trend just now is toward the man *or* the institution, toward mechanism *or* motive, toward a new social integration *or* vitalizing the old integer. The question for us is whether this view of personality is in accord with a Biblical Evangel. For one thing is becoming surer to us the more we study it, that the Bible is bathed *neither* in the one nor the other — but in *both*; that the Gospel is not *either* individual or social — but *both*; and that our faith is centered in the Person of Christ, not only in its ontological distinctions, but in an actual God-man



Christ Jesus, moving manward in Incarnation and outward and onward to a Kingdom, by a Cross; a Person, Himself, who as Teacher or as Revealer of God could not, even if He were only normal man, could not deny both sides of personality in *content* of teaching, in *extent* of realm and in *intent* of motive.

And so we must more than ever, in a social age, press even further back the ineradicable thought of the Being of God Himself, as not an impossible solitary aloneness of Unity, but in His own nature dual or triune: not only for the sake of Revelation, but for the very sake of the Divine Personality Himself. Moreover, we can never forget that in all our disputes as to authority, *it* must at least be personal; for no force, no institution, no church, no state, no book, can be higher than the highest thing we know: Personality. Moreover, more and more, in a social, man-emphatic age must we go to One whose ineradicable right to demand our reverence and obedience lies in the fact that He could not be even the best and wisest of men, if His divine self claims and self consciousness were incommensurate with our own highest ideals of personal truth and goodness, both.

And now to God and Christ; to Bible and Gospel men are turning today in the great and splendid movements of social humanity! and we at least as Christian men and servants of Christ are bound to see that whatever else is gained or lost in Perspective, Personality, a two-sided personality, shall yet be kept on our banners. But it is the *blending* of the *two* that we are in danger of forgetting. For from the "I am that I am" of the old Testament, to the "I am the way, the truth and the life" in Jesus Christ, we have a Bible that never dissevers the two perspectives in its wonderful blend of Idealism and Patience. There it has stood all these ages, and while whole generations have heard naught but its individual notes, just now like a fresh Revelation, like a new Bible, we are discovering that it possesses social elements we never dreamed of. And in the new discovery some, in their zeal, can *now* find little else.

Grant that we have overlooked the fact that laws about charity, slavery, sanitation, debt and usury are in the old Bible; that kings, statesmen, warriors, priests, chroniclers and psalmists, even without our clear sanctions of an immortal life, could

build, what even at this late day seems a very social Utopia. There it is in the Old Testament. The Old Testament is a history of religious development, but it is *such* within the great social organism of a nation, which is political, paternal, organic. It is all there. Especially is it there in the magnificent resurgence of the old social preachers, the prophets, who have been to us for so long only as meteors crossing the sky in lurid or beautiful brilliance, out from the dark unknown to the misty ultimates of time. Grant it all gladly, thank God for such a reinforcement today from millenniums ago! But inevitably in this fresh discovery, we are finding this new emphasis only another economy of repulsions: for at once how quickly, for some men, a this-worldly Old Testament argues logically to the non-necessity of New Testament immortality to effect social ideals, now, after ages of individual uplift. The social emphasis of law and prophets is read in terms of modern socialism. Moreover the Old Testament ritual of worship is by many deemed a sign of national decadence, just because the social prophets inveighed against its abuse. The solemn voice of One saying the "*Thou shalt*" "*Thou shalt not*" of the ten commandments is lost mid the chorus of the codices in a great *national* evolution. The world's most intimate and solitary manual of devotion is back there in the Psalms: even in our sociological Bible, Job, contemporary still with our subtlest, silent, inner battles, is there. The heart-cry of the world to critical scholarship is: Spare us the great faces in that old national gallery of personal portraits.

Moreover, if the new biblical criticism is correct, law and institution grew out of or fell away from, but did not antedate, the personal impact of the prophets: the vision of an Isaiah's soul, the hill-side brooding of an Amos. And say all we can, grant every secular realm and political impulse, yet in and through and over all the Old Testament, was God somehow implanted and moving to the Hebrew *individual* consciousness: a religious enswathement for all this recognized social atmosphere. *Both* sides of personality are there, even there in the Old Testament of the world.

And now, when we turn to the New Testament, nearer to us and dearer — here again we are gladly discovering long forgotten social facts. Books are teeming to show it. Only this last summer we have Harnack and Hoffman and others in Germany, and Rauschenbusch and Mathews in this country, only to speak of some, making notable contributions to this vital phase of truth. But full as our sympathies are with this new emphasis, we cannot forget that the great and needed emphasis for a *then* institutionalized world which Christ and his Gospel made, was individual. Few modern writers on social subjects can get away from this inconvenient fact so tantalizing to a certain modern mood. Great are the gymnastics to evade it. Whether, as some maintain, Christ aimed first at the national consciousness and rulers, and failed there; whether His idea of kingdom was socially Hebraic in its inception and development, and only universal and individual later on in His life, as some contend; was Messiahship the central pivot of attack or defense, or did Christ date his ultimate program from his own solitary days in the wilderness: yet somehow, to nearly everyone's admission, the individual emphasis is there — but there in a social gospel. Be it intent or perversion, be it the newer Greek or the older Hebrew ideals struggling over the Canon, as some are suggesting; were certain social elements purposely suppressed in the records, as one writer hints; did Paul repress his real political and social ideals for prudential considerations only, as one modern writer imagines (for Paul is as vehemently reckoned a social conservative today, as yesterday he was thought obnoxious to all liberal theology): range as you will among all possible explanations of a fact, or take the New Testament just as it stands; anyway you look at it: the New Testament does aggrandize the individual side of Personality and yet it is a tremendously social gospel — just because it never can forget the other social half of inherent personality.

And moreover, what we call the development of Christian history, be it creditable or discreditable to men, has had for its end and objective so far, the intellectual, the religious, and the political freedom of the individual man. That is what the three great R's of history mean: Renaissance, Reformation and Rev-

olution. And now at the very time when in historic processes, we have what all the ages have been struggling to get, at this moment, in our first hot impact with larger organic forces, many are despairingly harking back to Socialism, which is, after all, one of the oldest of old ideas; or are magnifying the State which has had its centuries of centralized work; or exalting institutional methods which can never rival what Roman Catholicism, in some sense, has always been; and to forget and lose the distinctive fruit of Luther's work and of Calvin's polity: the priesthood of all believers and the responsibility of every citizen before God.

All this freedom and all this responsibility is worth all it has cost. Say it never so loudly as in a social age. But, mark it well, this is the near, the dear but the searchingly uncomfortable legacy of only, one-half the perspective of personality in the Gospel. We need not, we dare not lose it, when, now, at last, our eyes are unbandaged to the other great socially personal half of the Gospel. For just now rightly we see anew, and in God's providence we are ready to see, not only as a left-handed consequent *of* faith, nor as a cold ethical and economic addendum *to* the Gospel, nor as a sociological redactor of a *new* Gospel: but as an inherent full half of *any* Gospel which means personality, that the New Testament is full of social elements which mean man in his relations, range they from next neighbor to next nation, reach they up to God, or out into the market place. But we cannot get away from self, and we cannot cut self in two. All of us goes where any of us goes. Now it is only by a just and joyful recognition of the one perspective that we approach the other with fruitful or feasible enthusiasm. And the great thing to remember is that if you do discover the social Christ in His Gospel, He never lets you lose yourself.

The surprising thing today is that we call new, things which we have always been reading in the gospels and epistles. For example, we are all interested to know from Harnack's book just published that in his judgment Luke the Evangelist indisputably wrote the Acts. As a matter of New Testament Introduction that is important. But far more interesting to me is



the fact that the most social and humanitarian of the evangelists was able to understand so sympathetically his friend Paul, the great theologian — even as Paul himself the philosopher could have written that greatest poem in the world on Charity; and as John, whose Gospel our mystic faith loves to read, should yet have said more, in his epistle, about brotherly kindness than any other writer in the New Testament. Now these facts about the New Testament are not new — there they have stood all the ages. Nor will it be anything new to find there *either* class of facts. But to find them *both* and *both together* and *both parts of one word* "Gospel" that would be new indeed! For in *one* mood we are always talking about "religion" and in *another* mood about "morals." "The Gospel" or the "Simple Gospel" is *one* thing, we seem to think, and Christian Ethics is *another*. After a moral effect is one or two centuries old, we call it an apologetic of the Gospel, forgetting that on Gospel pages and here and now, those very things, and others like them, are component parts of a personal gospel itself. We have been using the word "ethical" long enough as coldly apologetic. To use the word warmly now as evangelistic is the great need of our day.

And so, in taking up the "social gospel" (so-called) we find things I need not long discuss, save to indicate how Christ ever keeps the *two* sides of personality together. It is often urged that the idea of kingdom is as central in the New Testament as theocracy is in the Old; yes, but the very difficulty of defining kingdom as either earthly *or* heavenly, personal *or* universal shows the far wider scope of Christ's meaning than the world even yet has begun to measure.

I need not recall to you that the earliest note of the gospel was as social as it was religious. "Glory to God." We are for God! "Peace on earth, good will to men!" God is for us! The Magnificat, the Benedictus, the Dimittis, and the Gloria are all in one key of blended individual *with* social redemption. Christ's announcement of His own mission at Nazareth, picked up the lowliest and hardest of *earth's* ills to sing His gospel anthem to.

The long neglected Mountain Sermon of the Master is coming to be central today, and yet in the attempt to make the gospel ethically simple, or to make that sermon the *all* of the gospel, many are now beginning to find that its ethical ideals, apart from Christ's personal motive, can never be good news to selfish Christians, any more than a theological theory of Christ's cross can move a man, without self-crucifixion to the sins that ideal sermon condemns. We are startled when we discover that Jesus took the hand of John the Baptist and called that severe surgeon of the public conscience. His forerunner is a gospel of personal love: for John came in the power of the old prophets of righteousness and wrath against national and social corruption, and yet somehow keyed his sermon against individual sins to Isaiah's tender and victorious song of Social Redemption.

Again, we begin to recognize the fact that Christ and His disciples, as they went about Galilee, were said to be preaching the "Gospel," and yet that was before the cross of Calvary and the Ascension from Olivet gave *us* the later and utmost motive to the very same things. Somehow, then, we must make the word "Gospel" and not merely the word "ethics" cover *also* Christ's healings and feedings, His personal touch of leper and harlot, His arms about children, and His wrath against hypocrites, His credentials to John and His message to Herod, the social Christ at men's tables, the great Physician and the good Shepherd.

Again it is the forgotten perspective of a personal gospel that forces us to see how close home to things next, and simple to things common, and social to things neighborly are Christ's standards even of the Judgment Day. Again on Christ's lips love is not a religious emotion Godward only; but if He said that "the second is like unto love of God," then there is an Orthodoxy of Neighborliness in the very Gospel, as well as of Faith and Belief. But how seldom do we put any such articles into our ordination papers. Put them in, when you are ordained, gentlemen; but as surely as you do, the Sanhedrin will suspect your soundness.

Once more, it is part of the Gospel record that Christ's parabolic teaching is not a strained inreading of ecclesiology and mysticism, but that he taught simply and plainly about such things as forgiveness and justice and obedience and stewardship and covetousness and social excuses. If you will look it up, you will find that about half of all Christ's illustrative material came from the use and abuse of money, unavoidable even in telling a social story with moral meaning. Yet it was in stories and touches of common, present, personal life that we must find nearly all Christ's so-called economic teachings about poverty and wealth.

Again, with startled amazement do we begin to recognize in our particular day of corporate greed and smug respectable immoralities that the class of sins Christ most condemned were not the disreputable sins of passion, so much as the more respectable sins of the mind: pride, hard judgment, covetousness, aloofness and envy.

We begin to note another thing that social extremists do not often see: that Christ struck far deeper and more personally than for institution and state. His great social objective was the bond of custom and tradition in the everyday anise and cummin of fashion and ceremonial washings and touches and taints of common fellowship. To do the little thing next in social perspective is far harder than to assent to the ideals of humanity. The most revolutionary thing in all Christ said and did lay in his own familiar practice of "social affinity." To call Herod a fox was not so revolutionary as to be kind to a fallen woman. Nor would it be today. Ancient casuists like modern ones would delight to argue with Him all day on a point of temple polity, civil law, or economic tribute to Cæsar, who were deeply and quickly alienated from a man who washed not before eating, or dined with a publican. Close down into the common intrenched levels of daily peccadillo, the "cultivated littlenesses" of life went Christ, trying to reach the hidden delicate tendons of petty consistency harder for social surgery to cut, even today, harder even for the two-thirds of women than for the one-third of men in the Christian church, and always neglected even

yet, in the larger and less vital game of political platforms and resolutions of Congregational Councils.

With the same unerring perspective of personality, Christ picked out of all the wider religious institutions and political collectivisms of men, the universal one, closest to the most rudimentary definition of personality, and said far more about the Family, its eternal bond, and the social perils of its divorce than he did even about the church and the state. How he pressed things back to the citadel of personality; self and that other self (husband and wife), knowing that if liberty and relationship could not accept Christ's gospel of earthly love, then surely all other organisms can never subsist vital in church and state.

And right here mark that Christ's great teaching about what we call "brotherhood" and "humanity" did not use those words. He used a word closer to personality. What was His great word? "Son." Brotherhood is only the second half of sonship recognized. Every one is a son before he is a brother. The great words of the Gospel are not the *Fatherhood* of God and the *brotherhood* of man. There is no "hood" about it in the gospels. Concrete Father and Son are there, and brother is just the natural correlate of sonship.

I work in freedom wild  
But work, as plays a little child  
Sure of the Father, self, and so of love.

Skip Christ *the* Son of God and you a Son of God, and you can do almost anything with the majestic righteousness of a loving Father, and you can freeze out all the blood of the word "Brother" by dubbing cold "Altruism" what is really only a warm natural half of Sonship. And yet that is just what much of the larger generic language of our day is in danger of doing in our misty and organic compendia.

And now another thought. I say it reverently and yet boldly, that we can never have any fruitful perspective as Christ emphasized it, unless, like Christ, we make emphatic our conscious individual selves. The very corner-stone of Christian theology is Christ's own consciousness of Himself, and the tremendous force of his own claims. But the crux of sociology as well as



of Theology is the Person of Christ. We say it with all reverence that no one ever made *Himself* so emphatic as our Lord Jesus Christ. And following Him, no one was ever so self-emphatic as His servant Paul, who yet died daily for men. The world's self-sacrificing crucified Saviour, who gave Himself to death for you and me, never lost consciousness of who He was, and never lets us do so in the divine dignity of His stupendous individuality: and yet it was that great Self-Worth that bowed to the cross of Calvary. Grim self-sacrifice must be translated into joyful self-devotement; and both measure their significance by the worth of the self that is given. Nor can we lean upon that one individual emphatic side of Christ's personality for our theology, and then turn around and lean upon another side of Him, as related, for our social ethics. No, Christ is One. But His *one* Person had two sides, else he were not even normal man. It is not only Christ, but the *balanced person* Jesus that has so moved this world. Nor dare we, if like Christ at all, lay aside our own individuality in our brotherhood, nor our brotherhood in our individuality. In our small measure we too are selves and we cannot get away from ourselves. We dare say no less, and we can say no more than this: "For their sakes I sanctify myself." Now the marvelous thing about the social teacher Christ is that he even dared to leave that very self of ours, weak and sinful as we are, as the standard of our treatment of others. "Love your neighbor *as yourself*;" and even His golden rule makes the coveted desire of others' treatment of us the standard for our treatment of them; and He even dared to raise that individual side of personality to its highest power to say "Love one another *as I have loved you*."

And now, in conclusion, all I have aimed to do in this address is to put together in perspective two ineradicable sides of one thing; to honor two extremes of emphasis and yet to show the dangers of either alone. If I seem to have exalted unduly the individual, it has only been in social interest. And I have endeavored to plead that Christian sonship means also brotherhood in the nature of Personality, and in the name of the very Gospel that saves the soul.

Believe then that you are preaching religion and gospel and regeneration and your Lord Jesus Christ, when you sweep out into the tremendous flood of corporate methods and social measurements in the Christian world. Your sonship faith is not alone *communing* with God—but *moving* with God. What is demanded today is a few men who not only believe *in God*, but have *sympathy with* God in the manifest manward movement of the Son of God.

We are all greatly concerned today for the church in its larger outlook, and in its relationship to the economic and political aggregates. The air is full of programs. "What to do" is the shibboleth. "Crisis" is on every tongue, and "changing order" makes the solid earth seem to tremble before some coming cataclysm. I cannot enter into that discussion tonight. Only remember a few things. One is, that the church is not alone in its difficult readjustments. The democratic state is also in a crisis. Lowell's idea that democracy means not only "I am as good as you" but also "you are as good as I" is harder than ever to accept. The very Constitution of the Republic is supposed by some to be in the balance. The great economic and political developments of liberty some think must inevitably revert to the program of socialism. But socializing a republic is a different thing from becoming socialists. The greatest thing in our day is the discovery that the steel of democracy is flexible, and can extend and expand without destroying the bridge of our faith in it. Socializing many a related side in political and municipal life is inevitable. But the great indictment against socialism, in its extreme, is that it means despair of the individual. The great issue today is not between individualism and socialism, but between individuals unrelated, and related personalities. Men begin to see this with Roosevelt in the state, but forget it in the church. But here is the neglected point of hope: that up to now Christian Personality has done its great work with chief emphasis of half the Gospel. Why condemn the church when it is just beginning to recognize that fact? And why, in the name of Personality, ask it to drop the individual half of Christ's Gospel when at last it is awaking to follow His social evangel too? With Tennyson learn to say:

This grand old world of ours is but a child, yet in its go-cart.  
Patience! give her time to learn her limbs;  
There is a hand that guides.

All this we say just because we know the selfishness, the luxurious laziness, the supine materialism and satisfaction of the church which need arousing. But how are we going to arouse it? Not by telling lies to it: but by giving it the truth: that it is living selfishly in one-half only of a blessed Gospel; that it is not true to *itself*. What the Christian church needs today far more than any external plan of "what we are going to do about it", is "What are we going to *be* about it?"

"Evangelistic" must come to mean more than getting a man into the Kingdom. Regeneration must mean more than the babyhood of spiritual birth — nay, reconstruction of relationship all along the lines of manhood's social duty. A saving Christ is a Christ taken at His own perspective of personality. The revival we need is the same one of the old Gospel *intent*, with two sides of Gospel *content*, up and out to the Gospel *extent* of Christ's near and ultimate visions, both. A man can't live today trustfully *in* God, unless he move helpfully *with* God. Righteousness is as vital as holiness. And now any machinery that will help this on, and yet not destroy personality, hail it! Any federation or organization, any civil law or corporate economy that will help personality without antiquating it, hail that!

And yet, tho' we have only just begun, never has anything like the rising social conscience all along the line been seen in Christian history. Just now things are vitally possible and yet tremendously hard in an atmosphere of individual worth, and need and restlessness, and discontent as "the child of idealism"; in an atmosphere of misery and dignity both, of sin and possibility also. The peril now is to swing away utterly from an agency which has confessedly made only a half gain; that we look for talismans to trusts and organisms, to state and school, to evolution and governmental control, to law and machine instead of *also* to the two-sided personality of Christ and His Gospel. Said an eminent jurist to me once, "how we lawyers who know how little statutes mean, marvel that you ministers are so ready to throw away your gospel for our law."

Nor can any mere revived zeal for the church as *an end* in itself, do *alone* what God's great providence betokens. He has other holy realms besides the church, and men are living in them six days of the week. We point in dismay at the lost vocations of the Christian church, which once dominated all education and charity, and dictated its canon laws to the state. But that was in the Middle Ages. Hard for mere ecclesiasticism to see it and say it: but may not the pervasive leaven of Christian impulse in all the body politic be the world's gain, even if the church be left to do only its proportionate share of God's great work? God has many other forces in the world alongside of the church. These cannot all be turned into churches, nor the church be turned into them. To be a vital leader of personality the church need not always be ostensibly such. It need not visibly make institutions; but it can make life in all institutions. It cannot control statutes; but it can make conscience in statutes. It may not dominate law; but it can help to make law-abiding men. It cannot espouse every program of reform, but it can help to guard the sanity of reform as well as to inspire its high behests. It cannot compass social salvation as its solitary burden, but it can preach regenerate social personality as a second half of the very Gospel of Christ.

And now, gentlemen, you come to a seminary. What for? To get a gospel, you come here. Nay, to find yourselves in Christ's personality, you come here. To raise yourselves first to your highest power in Him, you come here. To make a weapon out of yourselves you are here. To see a vision of God's truth with Isaiah, and then to volunteer for the vision's sake, "Send me." Whatever you get or lose here; however professors urge you with their enthusiastic perspective, keep your own, in the Gospel, in Christ Himself who is the Gospel. Keep, readjust, motive, apply your own personality. You are going to tie your hands or not by our very divergent terminologies. Here we have theology subjective and objective sociology. Dogmatics is one department and ethics is another. You are going to hear of Christianity, Christendom, Apologetics and Evangelistics. I warn you that you will get confused here, and will



stay confused all your lives by a necessary yet after all pitiful topography of academic life; — unless somehow you get one simple clear idea, through it all,— that you are two-sided personalities for thought and service both. One Gospel motive and two Gospel movements underlie Christian study and Christian personality both, even as they did our Lord's own mission in a Christ-centered Bible. You cannot get away from yourselves in your vital impacts upon social life, nor get away from social life in any isolated spiritual development.

Do not expect us here in three years, and within these small walls to make a practical clinic commensurate with all life. We cannot do it. Do not despise the intellectual and spiritual armory of these halls, because we may not solve every practical problem of these hungry days. We cannot do it. We can only help you to a truer self-worth by the atmosphere of this place. We can only try to bring you to a higher and more devoted self-realization by prayer and thought. We can only aim at better self-balance by the enlarging regimen of study.

But after all the most pressing issue today is: Whose am I? Am I an individual in God's great social age? Am I, have I, something of worth to give to men? Dare I challenge Problem by Evangel?

A two-fold personality! Let this be your talisman! Alone in God communion of soul: yet in sympathy with Jesus Christ in his outward movement for men! Then will you see how *Grace* moves forth from the very heart of God; but it kindles all the *Graces* of life in the souls and centuries of men.

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## AN INQUIRY AFTER POSSIBLE RELATIONS BETWEEN THE TRINITIES OF PSYCHOLOGY AND THEOLOGY.\*

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Professor William Adams Brown, in his recent book "Christian Theology in Outline," describes in detail the efforts that have been made to explain the doctrine of the Trinity on the basis of the psychology of such thinkers as Augustine and Hegel. And then, because those results are faulty, he concludes that the psychological line of inquiry offers no satisfaction and no hope. One wonders whether that is the last word on the subject. The psychologist is loath to admit it, for he has a feeling that if man is created in the image of God, the science of mind ought to have something to say about the nature of God. The following suggestions at any rate are not open to the criticisms which lead Professor Brown to dismiss all previous efforts along this line. They are the result simply of combining the oldest and most familiar theological queries with the first words in every modern book about the mind.

When the psychologist turns his attention in the direction of theology, even for a moment in a casual way, there is one outstanding fact that compels his attention whether he will or no. That is, the prominence which has been given to the three-fold division of the subject-matter in the world's thought of God. He is familiar with a similar three-fold division in his own field, and also with certain efforts to prove the three-fold division in psychology illusory. Curiously enough, in our own country, these appear centering around the spot where the most persistent efforts have been made to prove the three-fold division in Theology illusory. He also notes about the same results from the two efforts. So far, few of his fellow workmen have acknowledged the authority of the Unitarian argument in Psychology. They feel, at least, that the truth which is being struggled after

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(The substance of a paper presented to the New York Academy of Sciences February 25, 1907.)

along those lines lies on a different level from the psychological, namely the metaphysical, and that if those contentions were completely established, they would still be free as simple minded psychologists to speak about the three-fold nature of their own minds.

Can there be, then, any hidden connection between this three-fold nature of our own souls and the three-fold division which has played such a prominent part in theology? It would be natural to turn to the historical field first for our answer. But this introduces us to an exceedingly difficult bit of work. It is a fair question at least, and one that can not be dismissed without serious thought, whether Augustine's laborious attempts to find a parallel for the theologian's Trinity in the human mind may not possibly have had an influence, which the histories of psychology have not yet recognized, on the three-fold division of psychology, as it finally shaped itself in Kant's mind. But whatever the result of this inquiry, another line of thought lies open to any one.

In the cultural development of our minds, the intellectual side of our nature naturally goes out from sensations, concepts and ideas, to an inquiry into the meaning of life. This inquiry is pursued with the help of science in a thousand different directions, and everywhere the ultimate answer is expressed in analogies drawn from our own conscious life. And no one can quarrel with us if we combine them all together into our idea of God. And only so do we find peace, and a temporary resting place for our weary minds.

Our instincts also move us to seek a similar expansion of the feeling side of our nature. Then we soon realize that it is better to love than to hate; it has a better effect on our bodies and minds and makes us more efficient in every way. So we go on loving our neighbors as well as we can, our club, our nation, all mankind, and finally this God that our intellect has discovered or created, back of the whole visible universe. We feel that there must be a God out yonder who answers our love. If not, we will create him out of our imagination for our own peace of

mind and satisfaction, as the novelist brings his story, which is part fact and part fancy, to a satisfactory end; and no man shall say us nay.

We reach a similar result, also, when we seek the same kind of an expansion for our volitional nature. In our western life we feel that it is good to be up and doing; that so we get deeper into the heart of life than our eastern brothers, who remain passive and seek to repress all the impulses that stir within them. We want to get out into the world's work; to do what will help ourselves and others; to fill the place that we ought to fill; to get our every effort into harmony with the hidden forces back of all the on-going of the world toward some far off event. And no one will quarrel with us if we label that resting place of our expanding efforts the will of God, nor even if we again have a feeling that we are face to face with reality.

And now! The simple unfolding of our own mental life has led us to a world, real or imaginary, out yonder, or deep down within us, which has the same three-fold nature that our own minds have. How are we going to think of this Trinity, which we have thus created, in relation to the Trinity which the theologians of the past have built up? Shall we keep them both in our minds, side by side with all their apparent inconsistencies? Or shall we throw overboard the old Trinity and say that human thought slipped a cog at that particular point nineteen centuries ago? Or shall we consider the possibility that it was influenced in its development by the three-fold nature of the human mind, although then unrecognized?

However we may answer these questions, we have left the harmless amusement of comparing the language used to describe these two Trinities which have been created in such different ways. The result is a striking parallel. Love is the great word applied to Christ in every effort to distinguish him from the other persons in the Trinity. Volition or effort is always a characteristic of the Holy Spirit, in harmony with the word of Christ that he would send Him to guide his followers in their efforts to know the truth and do his will; it is a favorite point of view for theologians to regard all history as the record of the



work of the Holy Spirit. And when God is thought of as distinguished from the Son and the Holy Spirit, he is the Absolute, the World Ground, the same kind of a God that we arrive at through our expanding intellect.

Various objections suggest themselves. It might be said that the parallel is not complete. Many things have been said about the Trinity that do not fit in with the three-fold division of our mental life; some of them are found in the New Testament, and even in the words of Christ, on which any doctrine of the Trinity must rest; for example, "No man *knoweth* the Father save the Son," and "I will *send* the Holy Spirit." Paul intimates that his *thoughts* about the gospel "came by revelation of Jesus Christ," and his occasional emphasis upon the intellectual side of faith, and John's use of the words "That ye might believe" have led many people to think of Christ's appeal as being addressed largely to the intellect. But it is exceedingly difficult to find such expressions in the New Testament. They amount to nothing compared with the words that speak of Christ's love and sympathy and suffering and sacrifice, of his revelation of those qualities in the heart of God, and his appeal for the development of them in the hearts of men.

It might be objected also that each one of the three persons of the Trinity must have this three-fold nature in order to be a "person" at all. But that is just the point where the word "person" has changed its meaning. Perhaps no other line of thought could express that change more clearly.

On the other hand this point of view offers some decided attractions. It suggests new ways of making the doctrine of the Trinity strengthen the preacher's appeal to the three sides of human nature. It offers a starting point for serious discussion with many who are inclined to question the value of the doctrine of the Trinity, and, therefore, of necessity, the value of a large part of the thought of the Christian Church. In particular it offers a new point of departure for the discussion of the relations between Jews and Gentiles. But above all, it suggests the possibility of a new respect for this department of theology in scientific

circles, similar to that which has come to psychology. It essays to put back of at least one of its details all the authority of modern science.

The inferences with reference to the person of Christ are interesting. According to this view he would be limited in knowledge and power, but unlimited in love, suffering, and sacrifice; while the Holy Spirit, at present at work in the world, is unlimited in power, thereby insuring the triumph and perfection of Christ's kingdom. Christ must then have received the intellectual and volitional side of his nature in the same way as other men, and also part of his emotional or feeling nature. But on this side of his being there must have been an immeasurable addition which came in some entirely different manner. The order of revelation would in this case correspond with the evolution of the different parts of each individual human nature; first the intellect, from the first dawning of consciousness through the school years, then the emotions and feelings culminating in a fulness of love for God and man, and after that the will in the long and serious work of life. "The invisible things of him since the creation of the world are clearly seen, being perceived by the things that are made, even his everlasting power and divinity." "When the fulness of time came God sent forth his Son." "When He, the Spirit of Truth, is come He shall guide you into all the truth."

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## PROGRESS IN A CONNECTICUT COUNTRY CHURCH.

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While each country church has doubtless its own peculiar and individual conditions and problems, a study of the life of one such church may perhaps illustrate the general situation with reference to the class to which it belongs, in New England at least.

This investigation of some of the changes which have occurred in the past thirty-six years in a fairly typical country church in Connecticut has been made in the light of recent considerations of the country churches of the state and its own immediate locality, and with a map, showing the location of all of its families, and a church manual, giving its membership, both issued at the beginning of the period mentioned and thus affording a definite and substantial starting point for our inquiry.

Not "progress" but "decadence" is the characterization of the recent history of our country churches by some of the closest and most intelligent investigators. Dr. Josiah Strong, the master of church statistics, said in a public address not long ago\* that the country church was "sick" with an apparently hopeless complication of disorders. One evidence he adduced in support of his statement was their extremely slow and uncertain increase in membership. The Scriptural rate and standard of increase he affirmed to be thirty, sixty and one hundred fold. If the church of our observation were to increase thirty fold, it would require the closing of two other Congregational, two Episcopal, two Methodist, and one Catholic churches, the conversion of their membership and pastors to the true faith which it holds and the addition to its membership of the entire population—adults, children and babes—of the town of its location with two flourishing manufacturing villages and the agricultural and

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\*Conference on Rural Progress, Providence, R. I., March 23, 1905.

residential town bordering it on the east, or the accession of an equal number of persons drawn from some other more remote locality. To increase sixty fold, it would have to extend the same process so as to take in also in like manner the agricultural and residential town on the south and the manufacturing town on the west of its borders. To reach the one hundred fold mark, it would be obliged to add to all the afore-mentioned the much larger town with several large manufacturing villages that lie at its northern border, or draw accessions equal in number to the combined populations of all these adjacent towns from more remote sections. If the Congregational Churches of Connecticut should proceed to increase their membership in this proportion, they would in a like thorough manner break down denominational barriers and overcome all heresy and schism throughout the States of Vermont, New Hampshire, Maine, Rhode Island, besides Connecticut itself, before reaching the sixty fold mark, and, at one hundred fold, with a solid New England at their back, they would already have a million of members in New York. What would the other fellow be doing in the while?

Now, what we want to suggest is the fundamental fact, which we fear is sometimes lost sight of in these discussions, that local gains in church membership are necessarily dependent upon the contiguous local population. In the country, especially, geographical and denominational lines are real, determinative, and restrictive as far as numerical progress is concerned. There are just so many families that constitute the field of operations and source of supply for the individual church, and the gain or loss of a single family is an event to be noted.

Now, while the population of the State increased from 370,792 in 1850 to 908,420 in 1900, the total of children of foreign born parents at the end of this period practically equaled (within less than 17,000) the gain during this fifty years. The general religious affiliation of this multitude which has come in to increase our population so rapidly is indicated by the returns from the Catholic Church, which shows an increase in their constituency during this period of fifty years of 3,000 per cent., or thirty fold.\*

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\* Statistics from "Chancery Office," Hartford Diocese, 1905.



Even the addition of this large element with Catholic sympathies, for the most part, has not kept up the population of the rural districts.<sup>1</sup> The increase in population has been in the cities, manufacturing villages, and residential sections in close communication with the large centers of population. In 1850 less than 17 per cent. of the population of the State lived in towns of more than 8,000, while in 1900 the proportion has risen to 53 per cent. The six towns which had a population in 1850 of more than 7,500 increased in fifty years 361 per cent. In like manner taking the towns whose progress during this period we can readily follow, the twelve towns having a population between 4,000 and 6,000 had increased by 1900 191 per cent., 34 towns between 2,500 and 4,000 increased 186 per cent., 98 towns under 2,500 increased 36 per cent., and the 20 agricultural towns having in 1850 a population under 1,000 lost during this fifty years 31 per cent. Rural sections or districts are found among all the classes of towns mentioned above, except the first, but manufacturing interests predominate in all except the last two. The figures of loss in the towns known to be purely agricultural indicate what has taken place in the rural sections of other towns and in the districts where the country churches are located.

What this process means with regard to the opportunity for numerical growth in the country church is seen by a glance at some figures from recent statistics of the local Conference of Churches, to which the church of our investigation belongs. This Conference consists of twelve churches, whose progress we can follow. In six of them manufacturing and urban conditions, in the other six country conditions are predominant. The country group have lost in families in the last twenty years 28 per cent., the process being steady and the rate uniform. The other group in the same period has gained 74 per cent. in families, the rate of increase being much larger in the first part of the period. The country churches with a loss of 28 per cent. in constituency have lost 6 per cent. in resident membership. The others with a gain of 74 per cent in constituency have gained 22 per cent. in resident membership. One measure of a church's progress toward the evangelization of its field is found in the ratio of its

resident membership to the families within its reach. Twenty years ago these six country churches averaged 1.1 members to a family, ten years ago 1.3, and now 1.5 (the present average for the Congregational Churches of the State being 1.2). The ratio in the churches that have gained so largely in constituency fell in the first ten years of this period from 1.3 to 1. and holds there now. Who would undertake to say from these figures which of these groups of churches has made the greater progress during the past twenty years? The difference in conditions makes comparison impossible. To one has been given the intensive culture of a decreasing population, and to the other the task of keeping up with and ministering to a growing population, and I know that they have both made good.

An incident at the Northfield Conference of Christian Workers a few years since may perhaps illustrate these different conditions of Christian service: The morning sermon was on the text, "Jesus seeing the multitudes had compassion on them," and in the solemn and searching application of the truth we were urged each to answer for himself the question, "How does the presence of a crowd affect you?" In the evening another speaker referred to the sermon and said that a more pertinent question for many of us would be, "How does the absence of a crowd affect you?" It is this last inquiry certainly that indicates the proper background for any picture of service in the country church during the last generation.

Having indicated so much as to the general conditions in this State and region under which our individual country church has of necessity been doing its work during the last thirty-six years, the period of our investigation, let us look at a few local details in their light.

During the last thirty-six years this church has lost 29 per cent. of its families, but the number of its members remains exactly the same, and the proportion of males in the membership has risen from 31 to 38 per cent.

At the beginning of this period it had 1.7 enrolled members to a family and now it has 2.4 enrolled or 2.1 resident members to a family.

At the present time 65 per cent. of its families are made up entirely of professing Christians, except of course the younger children, and only 4 per cent. of its families do not contain at least one church member. So much for progress in evangelization.

The change in the geographical location of families is significant and explains in part the loss in constituency. At the beginning of the period one third of its families lived more than two miles from the church, now only 19 per cent. Then 27 per cent within a mile, now 32 per cent. Then 65 per cent. within two miles, now 73 per cent.

This church has seen built up within that portion of its original territory, that is within the present town limits, one Congregational, two Methodist, two Episcopal and one Catholic Churches within a century, and, while none of these churches was established during the period under consideration, there were families at the beginning of this period living nearer to one of the other churches that still kept up their attendance upon the old church, with the passing of that generation, their children, or more frequently their successors, naturally, inevitably and perhaps properly left the more remote for the nearer church. This accounts for one-third of the net loss of families. Another third of the departed occupied houses that have been torn down or are now unoccupied. And Irish or Polish Catholics tenant the former residences of the other third. So much on the surface of the investigation. But as one studies the history of these individual families, he learns that one-fourth of the whole number at the beginning of the period have died out or passed away without leaving issue or descendants. That element which formerly inhabited the geographical, social and moral outskirts of the parish — sometimes called the poor white of the North — has largely disappeared in this manner. Some names of honor and influence in the history of the town and church are no longer borne by any living representatives in this region. In some cases their houses have been left empty and allowed to decay, the land going to increase the acreage of others, and in a greater number of instances, and always where it was of much value, the property has passed to new owners, usually of the Catholic faith. In

other words, two-thirds of the adverse changes in this period have been primarily due to the passing of the old families without issue, and the other third to the prevalence of geographical gravitation over historical sentiment.

Of course there have been new houses built and property has passed in several instances from Catholic owners back to Protestants, but we have mentioned only the net results.

The location in recent years of trolley lines in the town, as the laying out of the steam road a generation earlier, has been such as to militate against the growth of the church's constituency, and to make it easier for many of its families to attend other churches than their own.

In this period property has doubled in value, incomes have increased, comforts and luxuries have multiplied, and more than one-half of the families of the parish have their telephones.

Higher education is more general.—At the beginning of the period the church's membership was represented by two young ladies in high school and college, now it has eleven of its members in such institutions, seven male and four female. Inasmuch as there is no high school within the town limits, progress in this particular means that the church is losing its brightest young people in increasing numbers out of its life and work just as they begin to appreciate the one and enter into the other.

A Grange, book club and literary circle represent, aside from the functions of the church and its various organizations, the social and literary life of the community. These organizations, as well as most of those within the church, had their beginning during the period which we are considering, and are really a part of the church's life and ministry.

Dr. Strong tells us that our civilization is bound to become urban and industrial instead of rural and agricultural, as in the past. The country church will doubtless change with all our other institutions, and in fact is now changing. Whether the depletion of constituency in the case of such churches as we have been considering will go much further is a question. The passing of the old families without issue is still to be observed and foreseen. Just now it appears to some that the Pole with his ruddy children and patient industry is likely to overrun the



land. A generation ago the Irish with their then large families and strong assertiveness were confidently expected to do this very thing. They, the Irish, in this locality are beginning to pass away, and those who remain are no better off for progeny than the so-called "old stock."

The growing appreciation of the value of farm lands in this section makes the American born more likely to hold on to them, and renders it more difficult for the foreign born to obtain a foothold.

The foreign born who is open to Protestant influences is made welcome in this church, as in all our country churches, and it has recently had upon its roll representatives of some four nationalities.

And now to return to our statistics, and taking a broad view of the whole locality, at the beginning of the last century occupied alone by this church and now shared as a field for Christian service with six other churches, we find that during a century, while the population of the town increased 100 per cent. (much of the increase being Catholic), the Protestant church membership alone increased 535 per cent., and the membership of the church of our consideration 200 per cent. One may criticize and deplore the establishment of so many churches in this territory, but he must admit that there has been faithful effort and wonderful progress along the lines of Christian activity and service, and our country church, as many another in like conditions, like the yacht that when the wind failed and the current was adverse anchored and won the race, has made the best possible progress by simply holding its own in a narrowing field and diminishing constituency.

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## NDAU RELIGION.

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[This article is the conclusion of the Studies in the Religion of this African people the first two parts of which appeared respectively in the January and April numbers of the RECORD.]

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We will now consider the third class of agents which are said to be used by the ancestral spirits to cause illness in their friends, e. g., the *foreign spirits*.

The first among these are the Tshirombo, spirits of vagabonds or wanderers. We begin with these because they, in common with the agents just enumerated — the roi and wild animals — alone cause death. This spirit has the same name as the spirit which enters the young babe and remains with it until death. Death, when not caused by one of these, is said to be brought about directly by the ancestral spirit. The procedure in propitiating this vagabond Tshirombo is as follows: (The animals sent by the "murderers" are disposed of in the same way.) When the patient does not recover after the customary sacrifices have been made to the spirits which have power to cause illness but not death, the medium declares that the patient is now in the possession of a Tshirombo. He is persuaded on the payment of a fowl to prepare his decoction and to go to the patient, accompanied with two attendants to "smell" that Rombo out of the sufferer before it is too late. If he succeeds, he receives a fee of a hoe or a bushel of grain in addition.

Armed with the tail of a gnu, he enters the hut of the sick person, who has not been apprized of his coming, else the Rombo, in fear of the medium, might leave the patient before the proper ceremony had been performed, so the people say. The medium dips his gnu tail into his decoction and gives the unsuspecting patient a switch with it across the face. The startled sick man is quickly drawn out into a straight position, and the "doctor" puts his own nose to the tip of the patient's toes, and

proceeds up and over every part of the body most vigorously, drawing away with his nostrils, trying to get onto the scent of the Rombo!

When he has located the spirit he pounces down on the spot with his mouth and sucks at it with all his might, reminding one very much of a terrier when it has driven a rat into a corner. At last, with a jerk, he extracts the spirit and falls back in a swoon,—caused by the Rombo, which has now entered through his mouth and nostrils. One of the attendants cares for the fainting “doctor,” who soon recovers. As soon as the Rombo possesses the doctor, the relatives of the sick man run for their lives. The other people clap the royal salute, and the tomtoms commence a loud drumming. The people next ask the doctored medium: “Where are you from? What brings you here to cause the people trouble? What sin has been committed? Who called you here?” The Rombo replies: “I came here because I was summoned by the spirit of the sick man (that is, his ancestral spirit); but since you have made the suitable offering, I will now go away.” Then the doctor, still possessed of the Tshirombo, leaves the hut and goes into the fields, followed by a crowd. Should the doctor meet any relative of the sick man on the way, the Rombo in him may kill him with impunity. The Rombo spirit now throws the doctor violently to the ground, from which he soon arises, possessed by the Ndande spirit, whose especial function is to smell out the Rombos. In a word, the Ndande is the doctor’s professional spirit. As the medium is swooning, one of the accompanying crowd throws away three or four beads strung on a piece of grass or string, with the words, “Tshirombo, take these and go away.” The doctor closes the performance by hanging about his neck a section of a small reed one inch in length, stuffed with certain fats and the crushed flowers of certain trees. This is supposed to act as a charm to prevent the expelled Rombo re-entering the doctor. This charm, by the way, is one of the very few instances which have come under my observation in which anything approaching the “fetich” is found among this people.

In view of the very full discussion of the subject of fetich worship on the west coast, by such men as Saker and others, it

may not be amiss to state again that among these Bantus, and among a very large number of Bantus in South Africa, fetich worship is not indulged in. The few charms that are worn, are as protection against the poison of snakes, the weapons of the enemy, and the occult influences of the would-be murderer. (Love philters hardly need to be referred to here.)

We now pass back to the sacrifices made in ordinary cases of chronic sickness, — before the stage is reached where it is feared death will ensue.

There are herb doctors among this people, who possess a very limited knowledge of the medicinal properties of certain plants, more limited than that of the similar professionals among the Zulus. After these have made a vain effort to restore the health of the patient, the friends of the sick man seek out the “medium,” who straightway (for a slight consideration, as a fowl, a piece of cloth, a basket of grain, or possibly money) makes inquiries of the disembodied spirits as to the cause of the illness of the patient. And now begins a series of investigations on the part of the friends; deceptions on the part of the medium and offerings on the part of the patient and friends, which could exist nowhere else except in a race equally illiterate and superstitious.

Perhaps the first answer from the spirit world is that the illness is caused by the patient having neglected to present a piece of cloth to the spirits,— they are naked and cold. The cloth, a certain kind, with much difficulty is obtained and duly offered. The patient gets no better. To the same medium, or to another, the friends again repair. This time they are informed that it is cloth of another color that is required. This is obtained and offered. The sickness gets worse. Again the mediums are consulted. Now the friends are informed that the spirits are still angry because they have not had food given to them. A fowl or goat is called for. This is also offered. But in vain. The disease hangs on. Back to the medium the friends go. At last they are told that the spirits complain that their friends have not provided a wife for one of their relatives who died unmarried, or who wants another wife in the underworld. The sufferer in



despair offers up his daughter as a sacrifice. This suggests incest. As a matter of fact, it is a custom for the chiefs to keep one of their own sisters to have "royal sport" with her, as they say. She is never married.

Query: May this not point to human sacrifices having been offered in the past? It is still rumored among this people that a certain woman among the Muma tribe killed, cooked, and gave her own child to her husband to eat, for fear of the anger of the spirits.

The sacrifice must be a daughter of the family or, in case there are no girls, a son. This alternative seldom happens. The cultus connected with the offering up of this human sacrifice is much the same as that followed in offering any other sacrifice, with this important distinction: the sacrifice is not devoured, but, like the cloth sacrifice, is kept for other purposes. The consecrated girl at once becomes a privileged individual. She is under no obligation to any but the spirit to whom she has been devoted. Thus she soon practices her own sweet will upon the deluded family and community. Everybody gives her presents; she is considered as bringing good luck. The young men are anxious for her hand in marriage, but the wily father, not so willing to part with his good luck or "blarney stone," makes a religious beer drink at the time when his daughter is about to depart to her husband, and calmly informs the family spirits that with this feast the spirits are to understand that the spirit which was abiding in his daughter has now been transferred to the woman who has been bought by the dowry obtained by the sale of the spirited daughter. More generally the consecrated girl is not allowed to leave the father's kraal, but when of marriageable age is presented freely to a man who is willing to make himself one of the family; and he works for the kraal almost like a slave. His offspring all belong to the father of his wife, who in turn sells the girls for more wives. If there are several daughters, one is finally presented to the husband, to secure a second spouse.

When in spite of all these doings, the disease does not abate, the medium next states that the family spirits have handed him

over to the Rombo described above. If the removal of the Rombo fails to save the man, then it is learned again through the mediums that the family spirits, the Dzimus, have just killed him, and that is all. This completes the circle, bringing us back to the case of the dead man with which we began this investigation, on page .

It is often said that these natives are lazy, and they are; but it takes a lot of their time and means to keep pace with disease, which is frequent, and with the extortions of the mediums. I know of one family of three sons who did little else but follow this vain business, trying to cure a father who had paralysis in one side. They spent all they had and could borrow, and the father consecrated his two daughters; but no relief came, of course.

The offerings of the sacrifices for the recovery of the sick is slightly different from that offered on the occasion already noticed. The grain to be made into beer to be offered and drunk must be the property of the patient himself. In the case of children either of the parents may supply it. It is to be noticed that the family spirits, or Dzimus, are spirits of blood relatives who have died.

All the kraal, or polygamous family, and other occupiers of the kraal assist in the preparation of the feast, e. g., the making of the beer. When all is ready, the relatives living in the vicinity are all called into the hut of the patient, where the pots of beer and other offerings have been placed. The patient, if able, now sits up and dips out a little beer, pouring it back slowly and spilling a little purposely on the ground. At the same time he addresses the shadowy ones as follows: "Here is the beer you have been asking for. If in truth it is you who are killing me, take this beer and allow me to recover my health." He repeats this ceremony over each pot, and consecrates the meat and other offerings in the same way. Everybody except one attendant on the sick person now leaves the hut. The door is closed and left for twenty minutes or so,—so long anyway, as one of my informants said, that he used to wonder, when a little boy, whether he would on these occasions get anything to eat. The relatives

then re-enter the hut and proceed to drink and to eat the offerings, a very large proportion of the whole offering remaining, in spite of the fact that the hungry spirits had been feasting on them for twenty minutes or more! The people assembled outside are now treated to the beer; and dancing and general carousing continues until the supply of beer is exhausted.

In case cloth has been offered up as a sacrifice, it is eventually appropriated by the sick person and kept to be worn at any religious festivity.

Referring back to the patient, we will find that the spirits are supposed to influence him in various ways. On some occasions the first intimation that the friends have of the fact that a spirit is protruding into the affairs of the sick man is the peculiar action of the man. Suddenly in his sleep he will cry out, waken, and bellow like an ox, tremble from head to foot, stare wildly, and generally act like a man who has received a terrible fright or has gone mad. This demonstration is apparently believed to be the "rising" ukmu of the spirit of some dead person in the patient, e. g. what we would popularly call spirit possession or simply possession by evil spirits,—demoniacal possession. When the patient is calmed a little, he proceeds to inform his friends that it is the spirit of a certain relative, now dead, who has risen in him. He calls him by name; and then states what sacrifices the spirit demands. Indeed he acts as his own priest.

The spirit which rises in him may be a foreign spirit, one from the classes enumerated below.

Ordinarily the patient does not assume the initiative in this possession business. This is more commonly the work of the mediums. The spirits which the mediums may state are the agents employed by the family spirits are legion. They are representative of one or both of the general divisions of domestic and foreign spirits. The former usually employs the latter to carry out its will upon its victims.

The domestic spirits, as said above, are called Dzimus, and are individualized by calling them by the name they had before they became disembodied. The medium states that there is a family spirit which wishes to "rise" in the patient, or a foreign spirit, mentioning the class to which the spirit belongs. The

patient, on being informed, has no difficulty in "raising" the particular ghost. It appears evident enough that the patient takes the initiative in all these cases. Of course the natives deny this. They say that it is the spirit which takes the initiatory steps — that the person simply loses his own individuality in that of the spirit. The foreign spirits may possess and sicken a person independently of the family spirits.

All these various particulars are divulged, as stated, either by the patient himself, or the medium.

Once more, any of the spirits may possess a person when that person is in perfect health. For to be in such close relationship with the spirits seems to be considered propitious. One individual may become possessed of several spirits all at the same time. The universal insignia proclaiming to the world that a person is possessed is the twisting of the hair into cords by the assistance of red clay and fat.

The following are the classes of spirits which are said to possess people:

Domestic: — Madzimu, who have general charge of the affairs of men.

Madzimbuya, who are consulted at the birth of a child.

Tshirombo, the spirits which abide in men until death.

This is a local list. In other parts of Rhodesia I presume the list differs. For instance, the Madzimu of this locality are in the lowlands known as Tshitoinbji.

Foreign: — Mazinde, spirits of strangers. Their special province is the care of children and making them ill. They are the spirits which bring on premature births and miscarriages. Special sacrifices are black roosters, honey in the comb, and porridge made of meal and the nicer varieties of native gourds, the iguana, and, for ornaments, a woven braid, and the skin of the Mpala antelope (*Aepuceros Melampus*). Also they are fond of native hatchets and a stick ornamented in a certain way.

Mashai of Mangwindingo. Special sacrifices: white beans and red beads.



Mandande. Honey not in the comb, and red cloth are peculiarly pleasing to these ghosts, who come from the land near the lowlands toward the sea.

Mapenji. These have an appetite for porridge made out of hulls.

Makororo. They are pleased with offerings of blue limbo, feathers of the finch (*Shera procne*), and a long bladed hatchet.

Nzuzu are the water spirits which are in the whirlwind. They are in the habit of picking up children and at times grown people, and drowning them in their ponds. White limbo pleases these spirits.

Tshizungu are the spirits of the white people. They are fond of raw eggs and all kinds of cloth.

Marozi. These are the spirits apparently of the ancestors of the race. Their home is placed far to the northwest, where there is still a race of Bvarozi or Barotsi, which I conjecture to be the same.

Offerings are not made to the Tshirombo, as they are simply murderers. Their origin appears to be this: When a family dies out and there are no relatives living, the spirits of the defunct family become Rombos.

Marombo, the spirits of the land, are glad to receive honey and snuff.

All classes are fond of beer and any kind of meat.

The query naturally arises as to who are these mediums who exert such an influence. It is quite impossible to trace them to their origin. They are often recruited from among the sick folk, those people who have during their illness been frequently thrown into the company of the spirits. Their training does not appear to be very severe. It lasts about one year in the company of an old medium. It is noticeable that, although before commencing their apprenticeship they may have been notoriously fond of being possessed, they drop all that nonsense when they begin to practice their profession.

The mediums, as a rule, are the more intelligent among the natives. They may be male or female. The profession is open to both sexes, and always has been, so far as I can learn.

The two practices employed by the mediums to ascertain the will of the spirit is by lot and by ordeal. The testing by lots seems to be the common method in use. The number of lots or cards varies from six up to as many as twenty. Each lot or card is about three inches in length, one inch wide, and half an inch in thickness. On each is burned a different number and set of marks. Each set of marks means something. The most important card, a sort of ace, is called "Tshitukwadzima." When this turns up head first there is serious trouble ahead. Unless the proper sacrifices are promptly made, death will ensue. Another is known as "Ndhukwhera." This lot shows that it is the spirit of a woman who is causing the trouble. Still another is known as "Kwami." When this appears with the first, matters are very bad indeed. And so forth and so on through the whole list. One may readily see what a large field is open to the cunning manipulator of the lots.

But there are other ways of learning the wishes of the spirits. A tortoise shell is strung on a string loosely, and the string tied to one of the rafters in the hut. If, as the medium slips the shell up the string, it catches, then the medium knows that there is a spirit with which reckoning must be made. Another device is to take a round gourd and dress it up in strings of beads. This is then placed on a wooden bowl and gently shaken. If the beads dance in a certain way, there is a spirit troubling the sick man.

Again, the ordeal is used to determine the guilty party. There are various forms of this. The guilty party lifts up a basket and it falls to pieces. He walks on a red hot hoe and gets burned. The drinking of the Mabvi or ordeal cup is another test. All these and other devices are resorted to by the mediums to learn the truth and mysteries from the ghosts. This ordeal method is confined to cases where one is guilty of some misdemeanor. In ordinary sickness the lot and the gourd are the agents employed.

There is no doubt but that these mediums are impostors and nothing more.

A word may be added in regard to the spirit possession. Those who profess to have been possessed have said to me that during possession they became unconscious, and, although not

losing knowledge of their surroundings, they felt that some power other than themselves had hold of them. They said that the bellowings were at times involuntary. One man, who is now a Christian, said that he had no doubt but that he used to be possessed by demons, just as they were in the time of Jesus. I did not think it worth while to dispute him, as he is now clothed and in his right mind, leaving the scientific accuracy as to what was the matter with him until such time as we may get more light on the subject.

As intimated above, it is not sick folk alone who become possessed. A person in perfect health may "rise" with a spirit. This very commonly occurs. This opens up another phase of the subject, but I have already drawn upon your patience too much and must close with stating that after a most careful investigation of this subject, living with its manifestations practically all my life, I strongly lean to the opinion that the great majority of cases of so-called possession can be, or could have been, accounted for through the various forms of hysteria, insanity, feigned and real, and hypnotism. This leaves room to let in cases of actual demoniacal possession, whatever that may be.

It must be emphasized that there are a large number of cases which are impositions pure and simple. The motive in these instances is either lust, notoriety, or laziness. It is not long since an impostor in this business was discovered because his actions with the women when he was supposed to be possessed aroused the suspicions of the men.

Where the spirits are held in such regard there is a great temptation among the women to become possessed, that they may have special attention given them, and fine clothes offered to them. And finally, the lazy men find this using the spirits an easy way to get a living.

There are traces of Phallus worship. The extremity of the male organ is represented on the end of their walking sticks; and the female organs are cut in the bark of many trees by the wayside. There is no worship connected with these emblems. They simply show the sensuality of the race. There are more pronounced emblems of this worship at the Great Zimbawhe ruins. Probably this cultus was imported by the ancient Semitic gold workers.

## DNAU SUPERSTITUTIONS, ETC.

## GOOD OMENS.

When the rare bird "Tshimunthu Ngoo" appears, a friend will arrive.

A rooster crowing at the doorway has the same meaning — a friend will arrive.

A dog wiping itself on the grass tells of the approach of a friend from a great distance.

The following signs spell meat for dinner: A small moth flying into the fire on the hearth, the twitching of the upper eyelids, salt taste on the tongue, itching palms. This last means that the hands are to clasp together, a manner of expressing thanks for the meat.

A Lory (*Turacus corythaix*) flying across the path of a traveler means that he will find a carcass or a quantity of beer at the kraal on ahead.

Stubbing the toe tells of a feast or quarrel at hand.

Twitching of the abdomen after a fast or famine means a great feast is being prepared.

Placing a stone in the crotch of a tree will make the sun delay to set, so that the traveler may reach his destination.

A traveler ties a knot in the grass and this will bring him to his destination before the food has been all eaten at the kraal.

## SIGNS OF ILL OMEN.

A fly in the mouth means an attack of fever.

A sputtering flame on the hearth and trouble go hand in hand.

A dog on the roof is sure sign of serious harm.

A rooster covers a hen in a hut and all present will get consumption unless both rooster and hen are killed at once, and eaten, of course.

Itching feet foretell of a journey which cannot be avoided.

Engaged persons may not eat fish in each other's kraals else they will not get married.

White ants attempting to raise a mound inside of a hut bespeaks death in the family. When such efforts are made by the ants, the inmates of the hut desert it in haste.



Twitching of the under eyelid means the death of a friend. (This is a sign that tears are to flow.)

A woman who has lost several husbands is an object of fear: she must be a murderer.

The hooting of an owl, the cry of a hyena, the barking of a jackal near the kraal mean evil at hand.

If the Zwimanga, a kind of ferret, enters the kraal some calamity is near.

Certain rare and poisonous snakes making their appearance about the home portends trouble.

A child showing the upper teeth first shows that the father or mother will die: so the child is put to death by being thrown into the pond.

Twins also mean death to either or both parents, consequently they must both be sacrificed by drowning. (The mother is always securely bound for days, to prevent her from killing herself out of grief.)

Meeting a troop of baboons means danger ahead. On no account would a native continue his journey in the face of such an omen. He would at once turn back, though hundreds of miles from home.

A mole in the road and above ground will make a traveler retrace his steps at once, for this indicates great danger ahead.

The Duiker (antelope) running across the path and back again sends the traveler back to his home.

To see a puff adder moving, or to have the poisonous snake, Ndara (seldom seen), pass you, even though you do not see it, means death of your friend or of yourself.

GEORGE A. WILDER.

*Chikore, Africa.*

## In the Book-World

Of Dr. C. F. Kent's "The Student's Old Testament," it is almost needless to speak, since several volumes of the series have been for some time before the public and have proved their usefulness. Another volume, on *Israel's Laws and Legal Precedents*, is now ready. It gives a classification, with a revised translation, of the laws of the Pentateuch, together with extended annotations and discussions in footnotes. To the whole is prefixed an Introduction giving a historical sketch of Hebrew legislation. There are also Appendices containing a selected bibliography, extensive excerpts from the Code of Hammurabi, the Marseilles Sacrificial Tablet, a table of weights and measures and the post-exilic sacred calendar. It is needless to say that the entire work is characterized by scholarly accuracy. To students of the legal and ceremonial element in the O. T. this work will prove of great value. (Scribner's, pp. xxxv, 301. \$2.75 net.)

E. E. N.

Record must be made of another book added to the already long list of popular books intended to instruct people as to the significance of the modern critical study of the Bible. In *The New Appreciation of the Bible*, Dr. W. C. Selleck presents "A Study of the Spiritual Outcome of Biblical Criticism" which is, in some respects, unique. As with many works of its class, considerable space is given to a general discussion of the principles and results of Higher Criticism, and if this were all the book contained it would have no special value, for these things have now been said so many times that they are mere commonplaces. But with Dr. Selleck's book the discussion of Higher Criticism is only introductory to that which is after all the main and really valuable part of the work. The author writes with a serious purpose, to help save the Bible from being neglected or underestimated. He is convinced that the New Criticism should serve only to give the Bible a higher value for the spiritual and moral appreciation of men and enable it to render them a greater service than it has yet done. His words on the moral and religious authority of the Bible (Chap. VIII) are to be most highly commended and all that he says in the second part of his book on the value and use of the Bible is well said and worthy of careful consideration. The book is a timely contribution toward the solution of one of the most important, but most difficult problems now facing the Church. (Univ. of Chicago Press, pp. xi, 409. \$1.50.)

E. E. N.

*Egoism* is the somewhat startling title chosen by Mr. Louis Wallis for an essay dealing with the sociological element of the O. T. religion. Mr. Wallis's thesis is that the motive behind the prophetic agitation in the 9th and 8th centuries B. C., which resulted in the formulation of the main doctrines of the Yahweh-religion, was sociological. He accepts the theory so widely current today that Yahweh was originally the God of the Kenites and adopted from them by Israel. But to this original Yahweh-religion there was little, if any, ethical character. When Israel settled in Canaan, at first they gained possession of the rural districts only, the cities mostly remaining for a long time in possession of the Canaanites and continuing to be seats of Baal worship. In the course of time, with the development of economic conditions and especially with the concentration of wealth in the cities, the agrarian party arose protesting against the extortion and oppression of the city party (who, incidentally, were devotees of Baal). The early prophets Elijah and Elisha were the champions of the agrarian party and the conflict that ensued, nominally a conflict between Jahweh and Baal, was really a sociological crisis—the poor vs. the rich, the country vs. the city. This stage of the conflict culminated in the revolution which put Jehu on the throne as the head of the country party. But as time went on the farmers found that their condition was not bettered and the prophets began to reason the problem out on broader moral lines, although the antithesis, country vs. city, remained a potent influence until the exile. In short, Mr. Wallis attempts to explain the ethical monotheism of Israel's prophets as merely the outgrowth of a sociological conflict.

The one comprehensive criticism to be passed on Mr. Wallis's theory is that it has no sufficient support in the O. T. data—our only evidence. That there were sociological aspects to all the work of the prophets and other leaders in ancient Israel is true and Mr. Wallis has done a good service in calling attention to these. But he has made the mistake of singling out and making crucial an element which was, after all, but incidental and secondary. Mr. Wallis has a zeal for sociology, but all history is not merely a subdivision of sociology unless under the latter term we mean to include all human action.

Coming now to a few details which may be mentioned as conflicting with Mr. Wallis's hypothesis. The Baal-cult of ancient Canaan was not specifically a city cult. It was, in fact, predominantly agricultural in type and as much or more a farmers' cult than anything else, and as such could not have given rise to the contrast, Yahweh and the farmer vs. Baal and the city. The Baal cult Elijah protested against was that of a *foreign* Baal, and it was as such, the cult of a personal rival to Yahweh, that Elijah attempted to stamp it out. Elijah rebuked Ahab in the name of Yahweh for the murder of Naboth, a case that had a certain sociological significance, it is true, but Nathan rebuked David for his crime, which was also a crime against society, but with which the question, city vs. country, had nothing to do, and Nathan was a prophet of Yahweh who lived a hundred years before Elijah. In both cases the prophet of Yahweh championed the cause of righteousness. It is this, righteousness as the demand of Yahweh, that is the consistent teaching of prophecy

from first to last. This was the foundation laid by Moses and this alone gives the key to Israel's history, political, religious, sociological or otherwise. When the critic or historian attempts to substitute anything else as the foundation of Israel as the people of Yahweh, he has to resort to all sorts of questionable and arbitrary manipulations of his historical material, — only to get as a result something that is anything but satisfying or self-consistent. Mr. Wallis's theory demands a late date not only for the codification, but for the origin of the laws in Ex. 20-23, which is altogether improbable. It makes the 'poor' and oppressed whose rights the prophets defend consist of country folk, but what proof is there of this? Were there no poor and was there no oppression in Samaria and Jerusalem? It assumes that the wealth of Israel passed rapidly into the hands of the city money lenders. Over against this we may note that in Menahem's reign (late in the eighth century) there were 60,000 wealthy men in N. Israel capable of paying a tax of 50 shekels each (equivalent to about \$100 today); were these all city dwellers? For these and many other reasons the interesting theory of Mr. Wallis must be pronounced inadequate as an explanation of the prophetic religion of the O. T. (Univ. of Chicago Press, pp. xi, 121. \$1.00.)

E. E. N.

*Biblical Dogmatics* is the title chosen by Prof. Milton S. Terry for his comprehensive "Exposition of the Principal Doctrines of the Holy Scriptures." As defining the character of the work it may be best to let the author speak for himself. In the preface he says: "We are persuaded that the best method of expounding the great truths of the Christian religion is that which most accurately reproduces the teachings of the Biblical writers and formulates them in the fullest light of the Gospel of Jesus. This volume is such an attempt at a new expression of the things which are most commonly believed among us. . . . Certain doctrines of the Christian faith are here presented in a manner somewhat different from that which has long been prevalent. . . . Our method is inductive and expository. . . . We keep in mind the fact of a progress in divine revelation and therefore do not forget that the spirit and the ideas of the Old Testament have been largely superseded by the more perfect illumination of the teaching of Christ."

It is thus evident that the work is not a Biblical Theology, for this concerns itself chiefly with the historical development of religion in the Bible; nor is it a Systematic Theology, for this is concerned mainly with the formulation of doctrine into a systematic whole. The title is well chosen and expresses the character of the work accurately.

After an extended Introduction in which the idea, the sources and the method of Biblical dogmatics is discussed, we have the first of the three main divisions of the treatise, The Constitution and Possibilities of Man. In other words, the Biblical doctrine of man. It will be seen at once that these are not Biblical terms, nor is the order of treatment dictated by the Bible. The author chooses this method as furnishing a convenient and even necessary starting point for an arrangement of Biblical doctrine which will be orderly and progressive, and at the same time reflect the development in the revelation of truth found in the Bible itself. He has



imposed a scheme on the Bible, but it is a scheme that fits very well. The first three subdivisions, The Nature of Man, The Sinfulness of Man, and the Regeneration and Eternal Life of Man correspond fairly well to three main lines of Biblical thought concerning man. The second main division is The Manifestation of the Christ, subdivided into the Person of Christ, The Mediation of Jesus Christ, and The Kingdom and Coming of Christ. The title of the third main division is Our Father in Heaven, subdivided into The Universal Revelation, The Hebrew Revelation, and The Revelation in Jesus Christ.

To anyone who is more of a systematic theologian than a historical exegete the plan and method of this work would offer temptations that would be fatal to its successful accomplishment. Dr. Terry has saved himself from this disaster, for his exegesis and general treatment of the Biblical material is controlled by a well-trained historical sense. He knows that the exegesis of the Bible must be historical as well as grammatical and that the thoughts and language of one age must not be forced into harmony with those of another very different age. For this reason this book is a good, wholesome and helpful book to read and recommend to others to read. It gives good, sane answers to many questions which numbers of thoughtful Christians are continually asking—often with no one to give them satisfaction. Has Dr. Terry made all things plain? No, for the Bible itself does not do this. The mystery of the Incarnation remains a mystery, the Atonement is not entirely simplified, and other problems are still unsolved. But much help is here rendered to those who want to know how to get the Bible doctrine on such questions. (Eaton & Mains, pp. 608. \$3.50.)

E. E. N.

Under the title, *Race Life of the Aryan Peoples*, Joseph P. Widney gives an outline of the history of western civilization as viewed from the standpoint of Greater America. The problem of Aryan origins has, he thinks, been "discussed too exclusively by the student in his library, and from the standpoint of the antiquarian and the philologist. It should be discussed as well, and even more fittingly, from the practical standpoint of the frontiersman." Six factors are determinable which have governed the course of migration. These are (1) water, (2) grass, (3) wood, (4) easy grades, (5) climatic zones, and (6) presence of natural landmarks. It is of interest to learn that Mr. Widney has himself been witness, and a keen observer, too, of the spread of the English-speaking race from the valley of the Ohio to the shores of the Pacific Ocean.

The practical aim of the book has to do with the destiny and international comity of the English-speaking peoples. For this, the treatment of all the other branches of the Aryan family, with the exception of the Teutonic, furnishes little more than a stage setting. "If the English race is true to its race destiny the last drop of blood will have been shed as between English peoples." Mr. Widney's discussion of this theme is a terse restatement of the suggestions presented in Stead's 'Americanization of the World.' We think, however, that he puts too exclusive a value upon the *English* name, and does not sufficiently realize the presence of other nationalities in the British Isles and their consequent reaction upon the

English-speaking world. Scottish nationality, for example, has not declined since the legislative union of 1707, and no Welshman or Irishman ever thinks of himself as an Englishman.

The work is open to criticism chiefly along the line of its theoretical assumptions. One is not bound to assume that the original homeland of a race must necessarily have been the centre of its wider diffusion. The arguments adduced in favor of a central Asian origin apply equally well to the Hinterland of the Carpathian Mountains. Moreover, the exceedingly complex genetic relationship that exists between the European, and especially the Baltic members of the Aryan family, and which is not accountable by subsequent historic contact, forbids the supposition that they can have been lateral offshoots from some *other* center. On the other hand, the historic archaism of the Sanskrit and old Iranian is precisely what one would expect in a lateral offshoot. The colonial speech of Iceland is more archaic than the languages of Scandinavia, just as the English spoken in this country is more archaic than that of Great Britain.

It is to be regretted that the book lacks an index, and that there is no acknowledgment of sources. Indeed, the only source explicitly mentioned is found in those data which have fallen under the author's own observation. Yet the author's experiences have been sufficiently varied as to give the work a distinct value, and they are introduced in a perfectly natural and unobtrusive manner. Whatever we may think of Mr. Widney's views on the vexed question of Aryan origins, there can be no doubt that he has made a very suggestive contribution to the literature of historical perspective. (Funk & Wagnalls, 2 vols., pp. vii, 347; vii, 355. \$4.00.)

W. J. C.

There is a growing feeling amongst those engaged in religious education that the Sunday School curriculum may be broadened with advantage. It was with this thought in mind that Henry F. Waring wrote *Christianity and its Bible*. It is designed for private reading or for a text book for young people and adults. The first division of the work is introductory, treating of religious life and literature, inspiration and Bible study. Then there follows a section on the Bible and its times. The third part is largely devoted to Church History and Christian missions, and the final division relates to Christianity today. It is liberal in tone and everywhere warmly evangelical. A class faithfully studying this book would get a new idea of the place of Christianity in the life of the world. It is difficult to condense so much as Mr. Waring has attempted into one small volume and this sometimes leads to obscurity. But on the whole the work is admirably done. Pastors who are looking for some work for their young people would find this a useful little book. (Univ. of Chicago Press, pp. xxi, 369. \$1.00.)

C. M. G.

Dr. Alfred Plummer has continued his lectures on *English Church History* in a volume covering the period from the death of Charles I to the death of William III. These four lectures were written for popular audiences and show that it is possible to be popular and at the same time scholarly. The first covers the years 1649-'60 and is entitled *The Triumph*

and Failure of Puritanism. The estimate of Cromwell is on the whole a fair one, though Puritanism did not fail completely with the fall of the Commonwealth. If Dr. Plummer fails to estimate the work of Cromwell as highly as do the Independents in general he does not differ from the usual estimate of the Stuarts and the English Church of the Restoration. The book is to be commended as a fair presentation of one of the most important periods in the history of the English Church. (Imported by Scribner, pp. 187. \$1.00 net.)

C. M. G.

In the Men of the Kingdom Series *John Knox the Reformer* has been presented by Isaac Crook. The author has one quality of the successful biographer; he is never dull. One never knows what he is going to treat in the next section. It may be Methodism, or the School Question in America, or Scotch Whisky. In any case it will be brilliantly written. More information about Knox could be obtained from a good encyclopædia article on the Reformer. It is not a thoroughgoing study of what Knox was, and did, and thought, but contains much information about his times and about Scotland and the Scots in general. The chapter on the Scotch-Irish in America is one of the most valuable and gives evidence of much study. (Jennings & Graham, pp. 154. \$1.00.)

C. M. G.

The volume on *Wycliffe, The Morning Star*, for the Men of the Kingdom Series, is written by Professor Innes of Hamline University. He frankly admits that he has stolen with a large hand from the excellent biographies of Wycliffe already published. He has tried to remind the coin. In the preface is also the statement that popular histories should be written and read with a generous dose of the imagination. After reading the preface one is prepared to find nothing new in the treatment of Wycliffe, and also prepared for a kind of writing which is more common in sophomore essays than in sober histories. And yet the preface hardly prepares one for such words as "scrap" and "chump."

The book contains much useful information about England in the age of Wycliffe and the theological and religious controversies centering about the reformer. Appearing in this series it may come into the hands of some who do not have access to other and better lives of the "Morning Star of the Reformation." But after all it seems a pity that a man of Professor Innes' ability should spend his time compiling a life of Wycliffe from the works of other English writers when there is so much historical work waiting to be done in Wycliffe's own century. (Jennings & Graham, pp. 245. \$1.00.)

C. M. G.

*Baptist and Congregational Pioneers*, by J. H. Shakespeare, which appears as volume three of the series of "Eras of Nonconformity," will be found a convenient and satisfactory hand-book for any who desire to obtain in a quick and easy way the essential facts concerning the origin of these two religious bodies. The author has wisely refrained from any attempt to prepare a detailed history, confining his efforts to the more useful task of depicting as fully as the narrow limits of the volume would permit the character and achievements of such early leaders as Browne.



Barrowe, Greenwood, Penry, Johnson, Ainsworth, Smyth, Robinson, and Henry Jacob. No new facts have been gathered. This was hardly to be expected. It is greatly to the author's credit, however, that he was able to handle a much hackneyed subject with such freshness and originality as to make it genuinely interesting to the reader. (Am. Bapt. Pub. Soc., pp. 196, 75 cts.) s. s.

Vedder's *Short History of the Baptists* is a revised and enlarged edition of a work with the same title which appeared in 1892. An unusual feature is the wealth of illustrations, which adds greatly to the value of the book. They are carefully selected and we hope that in the next edition Professor Vedder will be able to carry out his plan, in giving other facsimiles of documents and other illustrative material, throwing light upon early Baptist history.

The subject is considered in two parts: the former extending from New Testament times down to about the year 1611. This is called a History of Baptist Principles, and contains the facts which an educated layman would like to know about the movements leading up to the founding of his denomination. These early chapters are broadly inclusive and in the main would form a good introduction to the history of Congregationalism. This inclusive treatment is shown by the fact that one chapter is devoted to Arnold of Brescia, Savonarola, Wiclif, Hus, and the Moravians. The later chapters of Part One are concerned with the Anabaptist movement in Germany and carefully distinguish between the Evangelical and the fanatical movements in the Reformation period. Taken as a whole Part One gives a fine presentation of Evangelical ideas coming down through the Middle Ages, with special attention to the question of baptism.

Part Two is the history of Baptist churches from their organization to the present time. It is the result of long and careful study. Controverted points are treated with conviction and fairness. It is work which will continue to hold its position as an authority on Baptist history. (Am. Baptist Pub. Soc., pp. xvi, 431. \$1.50 net.) c. m. g.

In Lucy F. Bittinger's little volume, *German Religious Life in Colonial Times*, is found a considerable amount of useful information of an ecclesiastical sort, the result, it would appear, of a pretty thorough sifting of the history of early German immigration to this country. The introductory chapter on seventeenth century religious life and conditions in Germany, which furnished the background of German-American immigration, is admirably written. Adequate treatment is accorded the various Separatist sects, the Moravian, Methodist, and Reformed bodies. (Lippincott, pp. 145. \$1.00 net.) s. s.

There are not many modern books on Pastoral Theology. There are fewer good ones. There is a large mass of miscellaneous material for such a book. The day teems with scattered suggestions of theory and practice. Besides there is the richest possible field in ministerial biography. Any man who can write a serviceable book which is not too technical and dry; which is dignified and yet familiar; warm and intimate



without being merely sentimental and trite; such a writer can do an immense service to the ministry and to the churches. Such a book is Prof. T. H. Pattison's *For the Work of the Ministry*. Dr. Pattison, late of Rochester, has already placed us under obligation for books on the history of preaching, and a manual of Homiletics. This present volume has been carefully edited by Dr. Pattison's son, Rev. Harold Pattison of Hartford, from lectures and notes left by his father. Much credit must be given to him, not only for bringing various titles up to date in material, but for a most suggestive chapter at the close on the value of the ministerial office at the present time. This chapter is modestly placed last in the volume, but it would have served in better place if it had been placed first in the book, as a fitting introduction. In the present arrangement, the chapter on Health comes first—a theme which has hardly significance enough for an initial topic. Apart altogether from the worth of the material of the book, and its range of discussion, we would note in the first place the surprising range of personal illustration. Familiarity with the vast scope of ministerial biography is notable. We know no such thesaurus of choice reminiscence in such literature. The incidents from life, the rich experiences, and helpful sayings of men in the past and active today give a color and piquancy to these pages of the greatest value. Anyone who ever met Dr. Pattison knows his rich vein of humor, his kindly wit, and enthusiasm. These faculties shine in his classroom work as well as upon the platform. They do not detract from the substance of his counsel to students, but rather enrich it, and carry home his counsels. We note that the range of topics discussed includes the things that students always like to know about; not merely the theories regarding a pastor's place and work, but just how he works, what he can practically do, the concrete emergencies which arise, and details of administration. This book, while not wanting in the enforcement of principles, while discussing the characteristics of ministerial manliness and devotion, and advancing theories as to his office, is still chiefly intent upon the actual conditions which confront a working pastor. He dwells upon the processes of call and ordination; the essential officers of a church and their respective duties; the conduct of business meetings; finances and benevolences; revivals, before, during, and after; the Sunday School; the pastor in private dealings (what he calls the pastor as "Counselor"); organizing church forces, as leader; and engaging in social duties as citizen. We like the term he uses for visitation—"pastoral intercourse." He holds to a golden mean in his advice as to citizen and social responsibility of the church and pastor. He does not lose a right perspective in these different relations. He aggrandizes the personal and religious functions of the pastorate, and yet indicates the legitimate range of outside service.

One of the most difficult topics to discuss in a classroom is the minister as a gentleman, in his social relations. This is done in this book with rare tact and yet faithfulness. Occasionally he furnishes lists of books—valuable, but necessarily only of temporary value, as he himself might revise the list tomorrow.

It seems to us that these lists might have been given a subordinate place in the appendix. This volume while designed primarily for younger men

and students will furnish stimulating suggestion to older pastors, and the vivid and illustrative style will commend the book to the general reader, so full is it of things the layman should know, as well as the minister, and so abounding in thought and incident from his own experience and the literature of ministerial biography. (Amer. Bap. Pub. Soc., pp. 558, \$1.50.)

A. R. M.

Dr. W. J. Dawson, who is best known to us as a preacher and evangelist, is also a literary critic, as his recent volumes on the English poets have abundantly shown. He has given us also several volumes of sermons. His last book is a volume of what we may call essay-sermons, entitled *The Empire of Love*. Material which may have been sermonic is thrown into the form of essays, dealing in general upon phases of Christian love. They are richly suggestive of the "empire," as he calls it, of Christ over some of the deeper realms of love in the inner life and in the social sphere. Here is a book which keeps the mystic flavor of Christian experience, and yet indicates the social fields of life. There is nothing said of "social problems," nor much said of inner life as though they were in any way distinct; but there is a rare apprehension of the natural bond which exists between them. Deeper insight and fresher interpretation of our Lord's spirit and deeds are rarely found in a modern interpretation of the Gospels. Instead of a text each essay is preceded by a poem—the author's own—and one of his son's. They are of unequal merit, but some of them are of exquisite beauty. (Revell, pp. 180. \$1.00.)

A. R. M.

In a small book of one hundred and sixty-eight pages, by Rev. Artemas J. Haynes, we have one hundred and eighty-five topics indicated in the table of contents: brief thoughts, that is, upon a variety of themes. It is seldom that a writer puts out a first book in this way. Generally it is only a writer of some previous note, out of whose works someone else makes excerpts of the weightier thoughts. But the author's book need not be open to any imputation of presumption in the choice of his method—perhaps rather to modesty, although such a large title as *Social and Religious Ideals* for so small a book does seem incongruous; and the purpose of the preface "to establish a just balance between personal and social values" is rather ambitious for a book which has no controlling line of thought to guide its reading. It is full of suggestive hints, stray thoughts, impressions, ideas. It cannot be likened to Hare's "Guesses at Truth," for the author is generally very confident in his opinions. It is not necessary to agree with him in all his positions, and his positions are numerous; not quite so numerous, however, as his topics. The book is breezy, stimulating, and wholesome—even though it is scrappy, and though you wish he would say more on *this* point, so you could have a chance to say something back on *that*. (Scribner, pp. 168, \$1.00 net.)

A. R. M.

"The Social Teachings of Jesus," by Dr. Shailer Mathews, has been for several years (alongside of Professor Peabody's volume on the same subject) the most valuable book of its kind available. We are glad to welcome in *The Church and the Changing Order* a companion discussion,

on wider lines, close to the pressing problems of the present. We have here the same careful scholarship, with opportunity for more varied and brilliant style and discussion of contemporary interests. He discusses what he calls *The Changing Order* and in this order the relation of the Church to scholarship, to social discontent, and to materialism. He has a word to say upon the trend of social interest to lead away from certain historical data in Christ and the Gospel in their more theological interpretations. He deals frankly with economic, political and religious dissatisfactions within and outside the Christian Church. His pen cuts deeply the selfishness of the Church, and he is equally plain spoken in some strictures upon socialism. He is radical in his attacks upon an obscurantist attitude towards new learning, and equally earnest in his defense of Biblical fact against any mere pragmatic philosophy of them. He magnifies, perhaps overmagnifies, the crises in the Church. The danger of all writers upon this subject today is to so state the urgency of issues as to give the impression that never before was there anything like the "crisis" and "the changing order" of our own day. We all know better: there have been many, and many as momentous as the present; and far less likely to be settled aright than now, with so many clear-eyed prophets to discuss perils. This book is less alarmist than many. Different chapters of this volume may seem to state things a little out of perspective; but the total impression of the whole book is one of remarkable sanity. The writing is brilliant. Few books of this class have been so careful of literary form. The book abounds in short, crisp, rememberable phrases. It is keen, and yet the evident burden of the writer to rouse gives a prophetic tone to his well-chosen diction. If you can buy but one book of the many now published on these lines, buy this one. (Macmillan, pp. 255, \$1.50.)

A. R. M.

In a previous book by Dr. F. C. Howe, on "*The City: the Hope of Democracy*," he maintains that it is economic environment that creates and controls man's activities as well as his attitude of mind, rousing either civic or self interest; underlying the poverty and the social problems with which the city is confronted, that it is the economic motive that makes municipal reform so largely a class struggle. It is *interest* struggling to control machinery. Political machinery is largely the tool of privilege for the shaping of its ends. The newer impulse today is a type of democracy that can grapple with certain intrenched interests of privilege. He thinks this issue overshadows all others; that the struggle for government by the people or government by organized wealth is the struggle of the immediate future. This struggle will express itself first in the city where the issue is most clearly presented. What he calls municipal democracy is finding expression in the control of public utilities. In this country cities are nominally controlled by universal suffrage. But in this second volume on *The British City*, he finds that though England is free from our perils of universal franchise used in political interest, still the same problems are seen there, even though suffrage is confined to the tax-paying classes. Though her local politics are in the hands of her business men, yet cities are largely administered in the interests of the taxpayer and the owner



of land. While there are few bosses, machines, or spoils-systems, as with us; and while there is far better government, and more honesty, yet so long as rate-paying governs the suffrage, and moneyed interests dominate the expenditure, the poor are exploited, and poverty is at its worst in many of the "best governed" cities. He also points out that it is more difficult for local cities to take initiation, as Parliament controls all franchises and corporations, and Parliament is generally dominated by the classes of monetary privilege. The town councils, which are doing so much and will do more, are as yet controlled by men of means. Such seems to be the main contention of this book. But despite these inherent difficulties, the author shows how much has been accomplished, and describes the new sense of civic interest and determination which has had such fruitage. His chapter on what Glasgow has done reads like a romance. The book is one of fascinating interest to an American. He takes up such a subject as the "Town Council," of which we hear so much and know so little. Here you can find out what it is. He describes for us how London and Glasgow are governed. He tells us about "Municipal Trading," "The Cities and Gas," and "Tramways." He compares the American and British cities in a luminous chapter. He describes the "Dead Hand of the Land" in English legislation. The book is really fascinating reading. Whether you agree or not with all his contentions, this volume is one to be read for its entertainment as well as instruction and the reader will find the style as clear and graphic as the subject matter is important. (Scribner, pp. 370. \$1.50.)

A. R. M.

In *Jesus Christ and the Civilization of Today*, by Joseph A. Leighton, D.D., we have a book on ethics which takes a wider range and a deeper grip than is usual in books of this kind. The author is intent upon showing the bearing of Christ's ethical teaching upon civilization; but by civilization he does not mean merely the external achievements and social effects. It is not a book on Sociology, nor a book of Apologetics. Dr. Leighton includes spirituality in his conception of civilization, and the individual man figures in his assets of social life. Moreover, he discovers what others often ignore, that you cannot discuss Christ's ethical teaching apart from Christ's own personality, nay, rather his Person, in the philosophical sense of that term. He also realizes that the ethical teaching of Christ must regard also the personalities and methods of other great ethnic systems. The result is that we have a book too small to compass adequately such a wide-ranging theme, and yet a volume compact in thought and serviceable by its very attempt to be compendious. The author is in touch with, but not overwhelmed by, the recent literature, both English and German, but he does not cumber his pages to show his learning. He has thought his way through much reading, and not merely shown us the processes of assimilation. The book is earnestly spiritual, strong in its hold upon religious verities, sometimes difficult to read, as condensed thought in so wide a range does not conduce to clarity. It is a book to be read slowly and thoughtfully, and only so can its nature be measured. (Macmillan, pp. 248. \$1.50.)

A. R. M.



Books upon the problems of immigration which have recently appeared have been of two kinds: one descriptive and narrative, graphic sketches of travel abroad in the sources of the flood, or scenic portraiture of the types coming to us; the other, books of statistics, data from the census and discussion of the political phases of the movement. What characterizes Mr. John R. Commons' *Races and Immigrants in America* is that while he keeps certain elements of the other types, he is chiefly interested in his problem as a student of sociology. He discusses Race philosophically. He analyzes democracy as a force bearing upon the social assimilation involved. He is not interested so much in the mere data of immigration in industry as he is in discovering what function industry forms in inducing immigration in the first place and molding it later on. The same may be said about his careful discussion of the relation of immigration to crime and pauperism and politics. Just as Professor Steiner depicts the different races to us, so Professor Commons analyzes their traits and contributions to the body politic. The book is therefore not so much original in its data, as in the interpretation of the data. It is valuable largely because it is the last book, using a wide range of readings in other drier or more picturesque literature, and giving us in addition to facts, his judgment as to their interpretation. Only a trained and versatile scholar could have given us what is, upon the whole, the most valuable and compendious book on this subject, up to date. The bibliography furnished is of especial value to the scholar. (Macmillan, pp. 242. \$1.50.)

A. R. M.

*Islam and Christianity in India and the Far East*, by Rev. E. M. Wherry, contains the Student Lectures on Missions at Princeton Theological Seminary, 1906-07. It begins with an outline of the main characteristics of the Muslim religion, which is supplemented by the fourth chapter and by incidental remarks scattered thro' the rest of the work. Chapters II and III relate the Muslim conquest of India and in the Far East with a special emphasis on the proselytizing methods used under different circumstances. The notices concerning the Mohammedans in China will probably prove new to many readers. Chapters V and VI deal with the contact and controversies of Islam with Christianity at diverse periods down to our times. The author devotes one lecture to the reform movements that have recently appeared within Islam and concludes the course with many suggestive remarks on the methods of present evangelistic work in Muslim lands.

Full of judiciously selected information, written in a clear—if not in an altogether finished—style and free from the faults of a mind lost in the labyrinth of Muslim Theology, this book is worthy of a wide circulation. The author gives ample evidence of much practical experience, wide reading and broad outlook in his subject. Such books ought to be welcome in a time when we are witnessing a reawakening of the missionary enthusiasm in the Christian church and a marked unrest in the Muslim world which is probably heading towards a wide-spread revival for politico-religious organization. It is greatly to be regretted that Mr. Wherry has so successfully steered clear of the Pan-Islamic question.

However he has drawn attention to the effect of Christian civilization upon the Mohammedan mind. Those who do not understand it would naturally recoil from it and fall back into the old fanaticism. But those who have felt its power, turn reformers or agnostics. Yet the enlightened Muslims do not start an anti-religious campaign and separate themselves from the ultimate destiny of Islam. On the contrary they still cherish the forms of their religion as the band of brotherhood among the believers of all lands.

Dr. Wherry has very well stated the fundamental difference, both doctrinal and ethical, that lies between Islam and Christianity. Islam is infinitely inferior to Christianity. It is a semi-barbaric religion in spite of its wonderful development in theology and jurisprudence. It has perhaps rendered some service to the world, but the civilizations that it has destroyed, the peoples which it has crushed and the rivers of blood that it has shed under the sanction of its faith have made it a curse to the world. Christianity can do nothing more glorious than to cope with and conquer this old rival and foe. Unfortunately, admirable as the methods of missionary work in Islam are, their fruition has been very slow. To the writer of these lines, one of the unexpressed messages of Dr. Wherry's book is that the political subjection and disintegration of Islam must precede all effort at its conversion. (Revell, pp. \$1.25.)

W. H. A.

The persecution of the Christians under the early Emperors has been a favorite theme of Christian historians from the days of Eusebius. But the subject for some time was so suffused with sympathy for the martyrs and so overlaid with legends that little progress was made. Gibbon scotched some of the legends and minimized the sufferings of the martyrs, and laid the basis for a saner treatment of the subject. However, his cynical attitude toward the "Christian athletes" was quite as prejudiced and unfair as the old "glorification" of the martyrs. Theodore Mommsen, in his article on "Der Religionsfrevel nach römischen Recht," in his "Historische Zeitschrift" (1890) laid the foundation for a really scientific treatment. Others like Abbé, Allard, Neumann, Hardy, Ramsay, have developed this and that phase of the subject. Principal Workman, in his *Persecution in the Early Church*, gives us a comprehensive book, and one of real merit. Our author has made himself familiar with the sources, digested the literature, and has written a book which embodies the latest conclusions of the ripest scholarship. Mr. Workman treats the theme sympathetically and at the same time recognizes the necessity that was laid upon the Roman officials to repress a religion which was threatening the peace and even the existence of the state. Beginning with a chapter on The Master and His Disciples, our author speaks next of Cæsar or Christ, then of the Cause of Hatred, The Great Persecutions, and, finally, the Experiences of the Persecuted. A somewhat extended appendix is devoted to the discussion of disputed points and questions connected with the persecutions. The work as a whole is to be highly commended for its sanity and thoroughness. (Jennings & Graham, pp. 382. \$1.50.)

E. K. M.

*Christian Theology and Social Progress* contains the Bampton Lectures for 1905, delivered by Rev. F. W. Bussell. The volume consists of two nearly equal parts, the first containing the lectures presumably in substantially the form in which they were prepared for delivery, the second containing additional matter in the form of "Supplementary Lectures." It is a long time since we have read a book so rich in material and so fine in its analysis in either of the two fields which its title suggests. As a Bampton Lecture its chief aim is of course apologetic; but its effort is not so much to construct a plausible argument with reference to some phases of modern unbelief as to search into those underlying principles, revealed by both the study of history and the analysis of thought, which must dominate the attitude of Christianity to the life of the world. "Religion in its widest sense has three sides: it is a theory of the universe, it is a state-system embodied in a visible community, and it is a direct appeal to the personal spirit, isolated from its fellows and confronted by the eternal." Recognizing the importance of religion in relation to its two other phases, "it cannot be denied that the third is of paramount, if not exclusive importance. The convincing or silencing of 'heretics' against their will by 'coercive' argument, the justifying of the mission of a Church establishment, the need of a hierarchy, of some consistent order, discipline and government: these cannot compare with the duty of winning souls" (pp. 184, 185). This may not unfairly be said to be the main contention of the volume. To its support are brought the resources of a mind enriched with wide reading in the fields of Theology, Philosophy, Sociology, History and Literature, and directed by a finely balanced logic and a warm Christian feeling. The significance for our day of the real Personality of God and of man is finely brought out, and the author's determined courage in seeing both sides of his problems, when they might often be solved by blinking one side, is worthy of the highest praise. There is nothing our day needs more than the appreciation of these two factors in religious thought. Simple solutions of age-long questions show their falsity by their very simplicity. Past ages did not people the earth with simpletons. The interpretation of Religion as a relation between non-personal, impersonal or super-personal beings is its own stultification.

The book is supplied with an analytic table of contents and a full index which make its rich material readily accessible. (Dutton, pp. xl. 393. \$3.50).

A. L. G.









